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A TRANSLATION OF THE KHAROṢṬHĪ  
DOCUMENTS FROM CHINESE  
TURKESTAN





JAMES G. FORLONG FUND

VOL. XX

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KHAROṢṬHI DOCUMENTS  
FROM CHINESE TURKESTAN

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## PREFACE

A TRANSLATION of the Kharoṣṭhi documents published at the present time must necessarily be far from perfect. Obscure passages remain to be cleared up ; the meaning of many words is still unknown. Nevertheless it is time the attempt was made, since it is essential for further advance in the study of the many questions, philological and other, connected with the documents, that they should be made accessible to a wider circle of scholars than has hitherto been the case. This can only be done by a translation, literal, and as accurate as possible.

A great deal, of course, can be made out with certainty. In such cases the straightforward translation is given. In many cases where the meaning of a word is not known, the rest of the sentence is clear, and is translated with the unknown word in italics. Titles like *cozbo*, *etc.*, whose meaning is known roughly are normally left in italics. Wherever there is doubt about the rendering of a particular passage, a question mark is added in brackets at the end. When nothing can be made of a passage, a space in brackets containing a question mark is inserted. Lacunae in the original are represented by a line of dots within square brackets. Set phrases that occur again and again are not translated after the first time, being indicated by *etc.* and a line of dots.

No extensive annotation is given. The basis of the interpretation is to be found in my *Language of the Kharoṣṭhi Documents from Chinese Turkestan*, to which the reader is referred. Short notes are made (a) to correct the readings of the text, (b) wherever the information in the above work needs to be supplemented or corrected. At the end of the volume there is an index of the words thus discussed in the notes. An asterisk is placed before new words resulting from improved readings, a cross before those which should be deleted. A certain amount of other information on individual words is also incorporated there.

On the completion of the edition by Professor Rapson and his colleagues, the documents were divided between this country and India. The originals of Nos. 213-427 and 510-565 are now lodged in the British Museum, and the rest are in Delhi. Apart from photographs, therefore, I have only seen the originals of the numbers

mentioned above. Corrections in the notes in these documents are based on an examination of the originals. In the case of the rest, where photographs, as in the majority of cases, are not available, they are either based on alternatives suggested by the editors themselves or conjectural. The lack of access to the originals is a handicap in the first two hundred documents. Later, in the second and third volumes, when the editors were more sure of themselves it is not so serious.

Documents containing only lists of names, and those too fragmentary to translate, are omitted.

## TRANSLATION

1

TO BE given to the *cozbo* Tamjaka.

His majesty the king writes, he instructs the *cozbo* Tamjaka as follows: Lýipeya makes a complaint here now that soldiers of Saca carried off two cows of his. One cow they sent back, one they ate. This dispute must be carefully investigated by you in person and a decision made according to law; if you are not clear about it there, they must be sent here in custody.

3

His majesty, *etc.* . . . . . Sugita informs us that he paid a price for a woman Sugisae. The price was forty-one rolls of silk. When this sealed wedge-tablet reaches you, forthwith you must carefully inquire in person, whether she was really bought. A decision must be made according to law. Against the law, officials must not take possession of that woman. If you are not clear about it there, there will be a decision when they appear in our presence at the royal court.

*Note:* Read *dramgadharanam* (*Edit.* n. 3).

4

His majesty, *etc.* . . . . . A letter of command with a full statement in writing went from here (ordering you) to send ten camels to Calmadana. If you have not sent the camels, then the camels must be quickly sent to Calmadana in the hand of Lýipeya.

5

His majesty, *etc.* . . . . . The son of this Lýipeya has gone as an envoy, and this Lýipeya is due to stay with the herds in the autumn. When this sealed wedge-tablet reaches you, you must look carefully into the matter. Whoever has to stay (?) with the herds [ . . . . . ], must come here in the autumn. By no means must Lýipeya stay here with the herds in autumn. In the 26th year, 2nd month, 21st day to the royal court in the great city, Kuṣaṇaṣena was brought [ . . . . . ].

*Note:* line 3 (U.O.) is obscure because not fully read. Either *thita[ga]* or *thita[vo]* would be possible. *ghosa* . . is quite obscure.

In the last line the sentence is broken off. We might complete *anita[nti]*, translating "they brought Kuṣaṇaṣena", i.e. as a substitute for Lýipeya.

## 6

His majesty, *etc.* . . . . . Lȳipeya informs us that they were debtors for a camel here along with Socara. Now Socara is producing witnesses. When this sealed wedge-tablet reaches you, forthwith a great oath is to be made, an oath is to be sworn by the witnesses of Socara and in that way a decision is to be made. If you are not clear there, *etc.* . . . . .

## 7

His majesty, *etc.* . . . . . The *ṣoṭhamga* Lȳipe informs us that three years ago two cows in calf were awarded him from Arsina. By the present day one of these calves is under a year old, and the other has not been born. Up till now you have not made any decision. When this sealed wedge-tablet reaches you this dispute is to be carefully examined by you in person, and according as was decided at the king's court, in such a manner a decision according to law is to be made. If you are not clear, *etc.* . . . . .

## 8

In the 11th year, 5th month, 8th day, at that time people brought a sealed wedge-tablet from the royal court (to the effect that) corn for subsistence was to be given to the magistrates.

*Note:* *Nisamāṅana* is probably miswritten for *nisaṅga amna* a phrase which occurs in similar context in 478 and 641.

## 9

His majesty, *etc.* . . . . . Opḡeya complains that Cadhi, Parsu, Alȳaya, and Raśvara carried off a woman of his and beat her. She suffered a miscarriage. On the third day they let her go back. This dispute, *etc.* . . . . .

*Note:* Read probably *taya garbha* instead of *yo garbha* (*Edit.*, n. 1).

## 10

His majesty, *etc.* . . . . . Lȳipe informs us that he is a *klasemci* in Peta-avana by heredity and not an *arivaṅga* (guide). When this sealed wedge-tablet reaches you (if) this Lȳipe is not an *arivaṅga*, he must be released (from the duty) according to law.

*Note:* For complaints of people who have too many duties thrust upon them, cf. 430, 439, 562, in all of which documents it appears that these offices were assigned by heredity.



## 11

His majesty, *etc.* . . . . . Lyipeya complains that he has a dispute about a child Apisae adopted from Kungeya. When this sealed wedge-tablet reaches you, forthwith you must carefully inquire in person with oath and witness. According to the law of old recompense is paid for a child adopted, and thus a decision is to be made. If it is different, *etc.* . . . . .

## 12 and 43

His majesty the king gives instructions to the *cuvalayina* Maltsuta as follows : The *sothamga* Suḡita informs us here that his son Livarazma found in a gold *śakasya* (= ?) one *kampo* (= ?) and two golden staters, and that many people of Caḍota and the mountains are witnesses. In that matter the *taḡastas* are cheating (*nikaremti*) the owners. When this sealed wedge-tablet reaches you, *etc.* . . . . . the *taḡastas* are to be stopped from doing injustice to people.

*Note* : Nos. 12 and 43 form the two parts of the same document. The order is 12 O, 43 O, 12 R, 43 R. The words *śakasyami*, *kampo*, and *taḡastehi* occur nowhere else and their meaning is obscure. The term *taḡasta* indicates a particular class of individual. The instrumental here is used for the nominative by a common confusion (*Gramm.*, § 117).

## 13

His majesty, *etc.* . . . . . Puḡo informs us that in his pasture (*kabhoḍhami*) there are mares and horses. There the people go hunting and wound the mares and horses ; also some ghee there has been lost. When this sealed wedge-tablet, *etc.* . . . . . the people are to be prevented from going hunting again.

The people who went hunting there were Yitaka, Oḡa[. . .], Sueamma, Vamto, Opḡeya, and Cinama.

*Note* : The same subject with different culprits appears again in 15.

## 14

His majesty, *etc.* . . . . . Sameka informs us that he went as an envoy to Khotan. From Calmadana they gave him a guard and he went as far as Saca. From Saca they gave him a guard and he went as far as Nina. From Nina to Khotan a guard should have been provided from Caḍota. As far as Khotan [. . . . .]. When this

sealed wedge-tablet reaches you, the hire of a guard from Nina to Khotan is to be handed over according as it was formerly paid, along with an extra sum. A decision is to be made according to the law.

*Note* : This document is translated and discussed by Lüders in *Act. Or.*, xviii (1939), p. 36.

## 15

.....] forthwith Kolyisa and Suḡita are to be prevented from going hunting in the pasture. The dispute about the stolen ghee is to be carefully investigated with sworn testimony. Also as regards the *śamuta* inquiry must be made, *etc.* .....

## 16

His majesty, *etc.* ..... Peta-avana has now been handed over by me the great king to the *camkura* Arjuna. Formerly from the *kilmecis* there [.....] camels of over thirteen years old were not brought to [...]. When this sealed wedge-tablet reaches you, forthwith [.....] careful instructions must be given that a camel sent as tax shall not be so many years old.

*Note* : For [fo]daśa read [tro]daśa.

## 17

His majesty, *etc.* ..... Puḡo and Lyípe inform us that Kreyā and Šulyita had (some property) deposited in a hidden place. Dogs and foxes dug there and brought it out into the open. It was on account of a *pothi* (made of) skin which had been deposited that they dug there. Afterwards Maṣḍhíge and Pḡeya took from that little by little, and they say that much has been lost there. They say that Maṣḍhíge and Pḡeya have stolen it. When this sealed wedge-tablet reaches you, forthwith an oath is to be sworn by Maṣḍhíge and Pḡeya. However much they have, they must pay back. No payment is to be made which is too much (*ajhi*) or illegal. Also a law is established here that what is taken in time of war is regarded as cleared.

## 18

His majesty, *etc.* ..... Suḡita informs us that Lyímo, Puḡo, and Opḡe made a division of all their property. Now Opḡeya has carried off the people. Along with Lyípeya he upsets the *nukamja* (= ?), and does not allow them to make cultivation. When this sealed wedge-tablet reaches you, *etc.* .....

*Note* : The term *nukamja* occurs nowhere else and its meaning is quite obscure.



## 19

His majesty, *etc.* . . . . . The woman Tamaşyanae stayed here with the herds in place of Yitagena. When this sealed wedge-tablet reaches you, you must investigate whether Tamaşyanae really stayed with the herds in place of Yitagena, and according to the old law of the kingdom clothing, food, and wages must be given her. If there is any dispute there will be a decision in our presence.

## 20

His majesty, *etc.* . . . . . Lyipeya complains that Kolýisa broke the head of his woman Camoae and Auğala wounded and struck his woman Paluvisae. When this sealed wedge-tablet, *etc.* . . . . .

*Note* : The same dispute appears in 29 and 53.

## 21

His majesty, *etc.* . . . . . Kame makes a complaint that he owns a camel in common with Lyipamma. Two parts of this camel Lyipamma [gave ?] to his daughter Dhamaśraie [. . . . . when] this sealed wedge-tablet reaches you, this dispute, *etc.* . . . . . If you are not clear about it a letter of information containing the sworn testimony of the witnesses is to be sent here in the hand of a letter carrier and there will be a decision in our presence.

## 22

His majesty, *etc.* . . . . . From here Lyimsu [. . .] and Suvarnapala have to go on a mission to Khotan. The guide (*arivağa*) Rutraya must himself go. Lyimsu has two camels. These (people), Rutraya and Suvarnapala [. . . must go, Lyimsu need (?)] not go. No delay is to be made. Just as formerly honorific gifts and provisions were provided for envoys from the state funds, so now these [. . . . .

*Note* : *Sammana* is here taken as = Skt. *sammāna*. The form could equally well correspond to Skt. *samāna*.

## 23

. . . . .] of the camels, a camel *pamma* has been kept back with Sarpe and Kake. These camel *pamma* must be sent here in the hand of the *yatma* Porkota. Here, in our presence, there will be a decision.

*Note* : The meaning of the term *pamma*, which occurs nowhere else, is completely obscure.

## 24

His majesty, *etc.* . . . . . Suḡita reports that Caule is recovering a debt of a horse from his slave Sarpīga. They are willing to hand over this horse, but Caule does not want to take it. He wants to take as payment of Sarpīga's debt the house and land which was received by Suḡita from the feet of his majesty. When this sealed wedge-tablet reaches you, you must forthwith carefully investigate whether it is really so. Such is not the law, that the property of the master should be taken for the debt of the slave. According to the former law of the kingdom decision is to be made. If you are not clear, *etc.* . . . . .

## 25

To the *vasu* Lȳipeya of pleasant aspect the *kāla* Kunala sends good health, much, infinite, and thus I write. You must learn that in Peta-nagara there is corn for paying wages (to the extent of) *milima* [. .]. Further there is corn for the wages of the guard, *milima* 3, and corn for his food, *milima* 1 *khi* 10. When this Jamavam[na] arrives there, quickly 15 *milima* of corn is to be given to Jammavamna and Thuvaya; no obstruction must be made. They made a decision before Pḡoco, [. .]kto and Pḡita. It is to be given to Kuviñeya as his ration [. . . . .] is to be given. If the horse arrives in time [*kṣane*], thus you must understand.

## 26

His majesty, *etc.* . . . . . Phumaseva and Lȳimsu have complained about a man Lȳimge. This Lȳimge belonged to Lȳimsu. When this sealed wedge-tablet, *etc.* . . . . .

*Note:* For *Lȳimsu dravya*, read *Lȳimsuśasya*. The word *dravya* thus disappears from the Index Verborum.

## 27

His majesty, *etc.* . . . . . Lȳipeya reports that when the queen came there to Caḍota, a camel of his six years old, Lyipta [. . . . .] 1 mare in foal [. . . . .] will be [. . . . .]

[. . . . .] "give us the mare and four colts." The mare has not been given nor the four colts. When this sealed wedge-tablet, *etc.* . . . . .

*Note:* *Dehi* appears to be 2nd Sing. Imperative. No other form has been noted (*Gramm.*, § 98).

## 28

His majesty, *etc.* . . . . . When this sealed wedge-tablet reaches you, the *kulola* of the *kala* Purnabala called Kulbhu must be sent here in the hand of such a letter-carrier as will get here quickly.

*Note*: The term *kulola* applied to an individual occurs only here and its meaning is unknown.

## 29

His majesty, *etc.* . . . . . Lȳipeya and Kolyīsa complained about the broken head of a woman Šamoaē. Another woman of Lȳipeya was wounded by Augāla, brother of Kolyīsa. Taking into account the fact that there were no witnesses here, it was inopportune to make a decision here. When this sealed wedge-tablet, *etc.* . . . . .

*Note*: *Udiša* (= *uddiṣya*) is construed with the preceding clause. The particle *iti*, as usually in this language, is dispensed with (cf. *Gramm.*, § 134).

## 30

His majesty, *etc.* . . . . . Kanasāga of Khotan reports that Tuṣana did duty in the *tseje* in place of Apīgo, and in his place Kanasāga of Khotan did duty. When this sealed wedge-tablet, *etc.* . . . . . wages are to be sent her from Apīgo to Tuṣana.

*Note*: For *bheḡeṣami* read *tseḡeyami* and compare 484, 505, and 556. The meaning of the term *tseje* has not been ascertained.

## 31 and 764

(764) His majesty, *etc.* . . . . . Opḡeya and Upaṣena make a representation here now. Opḡe reports: When my son Upaṣena was born Lȳimo adopted him, and thus he (Lȳimo) spoke: Whatever people there are depending on me, many or few, among these Upaṣena shall be as an eldest son. They shall live in dependence on him. That Lȳimo died [. . . . .] slave people and the [. . . . .] people of the master upset the agreement. They do not obey (?) this Upaṣena. Considering this, of this family Opḡe [. . . . .]

(31) [. . . . .] whatever Opḡe shall command the slaves concerning the household duties, they must act according to his word, they must not transgress. This Upaṣena is to be regarded as an adopted son in that family. Whatever law of the kingdom and what family (?) law the rest of the Caḡotans observe, in such a way these people must act. Whoever have doubts whether there is any ruling

on that point, shall complain here in our presence and there will be a decision. Also as regards the transaction between Lýimo and Puḡo at the time the kingdom was tranquil, they are now making trouble about that here. When the kingdom shall (again) be tranquil, there will be a decision about this.

*Note:* For *upajiva tusa Lýimo* read *upajivatu sa Lýimo. nitayamti* is unintelligible and can hardly be correct. The nearest thing that would make sense would be *pujāyamti*.

In 31 the reading *k[ula]dhamā* for *k[. . .] dhamā* might be suggested.

## 32

His majesty, *etc.* . . . . . The *vasu* Lýipeya reports that Opaṽe took Cingā, the daughter of Saḡapeya of Peta aṽana, in marriage in Peta-aṽana. In return for her (*taya lode*), he was willing to give his sister Cingā in marriage to Saḡapeya. He has given this sister to someone else, he has not given anything to Saḡapeya. When this sealed wedge-tablet, *etc.* . . . . .

*Note:* For *asu* read *vasu* (U.R.).

## 33

His majesty, *etc.* . . . . . The tax-collector (*ṣvaṭhamgha*) Lýipeya complains that in a troubled time Suḡiya took three *ambila* and one horse from his slave Paṭaya. When this sealed wedge-tablet, *etc.* . . . . . you must investigate whether it is true that Suḡi has taken them. He shall give (back) this man's property. If it is otherwise, *etc.* . . . . .

## 34

To the feet of the master *ṣoṭhamgha* Lýipeya [. . . . .] sends good health, much, infinite. Also Kreyā and Camaśriae with one another [. . . . .] again separation is to be made, so they say. When there [. . . . .] This girl will be an opportunity for you here. Also [. . . . .] a decision about everything has been made by me. Of you no more here [. . . . .]

*Note:* *Viveka* "separation" may here refer to divorce. The text is too fragmentary to give any connected sense.

*Bhuvī* is probably a form of Skt. *bhūyas*. Other forms occurring are *bhiyo* and *buo* (*Gramm.*, § 91).

## 35

Suġita is to be prevented. At present there are no merchants from China, so that the debt of silk is not to be investigated now. As regards the matter of the camel Tamcina is to be pestered. When the merchants arrive from China, the debt of silk is to be investigated. If there is a dispute, there will be a decision in our presence in the royal court.

## 36

His majesty, *etc.* . . . . . Lýipe complains that Apġe of Khotan and Kilýaġe, took some property from the farm of [. . . . .?]. When this sealed wedge-tablet, *etc.* . . . . .

*Note:* One might suspect a misprint here and read *edaša daša Catayaša gothade* "from the farm of his slave Cataya".

## 37

✓ His majesty, *etc.* . . . . . The *sothanga* Lýipeya reports that as regards their land, when there was a demonstration to the *vasus* about its boundary and that of Samluve, at that time [. . . . .] Puġo and Lýipe made a ditch. Now the people of [Yaŷe-]aŷana are measuring out the district (*pra[de]ša*). When this sealed wedge-tablet, *etc.* . . . . .

About the ditch between the land of Lýipeya and the people of Yaŷe-aŷana.

*Note:* Read *saṃluŷeyaša* for *snuyaweyasa* (cf. *Edit.*, n. 2).

## 38

His majesty, *etc.* . . . . . The *ogu* Bhimaŷena reports that Opġe, father of Apeṃna, holds the office of *koyimaṃ* there. When this sealed wedge-tablet, *etc.* . . . . . according to the appropriate law [. . . . .]

## 39

His majesty, *etc.* . . . . . Lýipeya reports that their slave Címikae, without asking their permission, gave her daughter to the slaves of Kapġe as an adopted child. That adopted child was brought up by them. The payment for milk was not given. When, *etc.* . . . . . you must investigate whether really their slave gave an adopted child to the slaves of Kapġe without asking their permission, and the payment for milk has not been given. (If so) a *tirsa* mare or a *tirša*



horse is to be taken by Lýipeya from the slaves of Kapge and the adopted child will belong entirely to them. If, however, there is any dispute, etc. ....

*Note* : For *tanu tri* read *tanuvi* (*Edit.*, n. 5).

## 40

His majesty, etc. .... Whenever a camel of the royal herds becomes weak and is unable to travel it is to be looked after in that same province. If [.....] it dies as a result of its load the keeper will owe for it. If on the other hand it dies a natural death its *pamcare* is to be delivered in that same province.

*Note* : For *rachammae* in line 2 read *gachammae* (*Edit.*, n. 4).

This document is treated by Lüders in *Act. Or.*, xviii (1939), pp. 39-43.

## 42

His majesty, etc. .... Just as formerly in Peta-avana there the year's tax was assessed, last year's tax was put into the hand of the *suḡnutas*. When this sealed wedge-tablet reaches you, forthwith the *vasu* Lýipeya is to be questioned about this tax, and it is to be quickly sent here all complete in the hand of the *aḡeta* Sa(m)ḡapeya. Just as formerly from Peta-avana there a camel was reckoned in the year's tax, and that camel should be neither old nor thin, this camel is to be sent here with the above-mentioned tax. If there are any arrears of tax, all must be sent here. The tax consisting of ghee is to be sent on quickly beforehand.

*Note* : *Suḡuta* (*Suḡuta*) usually appears as a proper name. Here, in the genitive plural, it seems to indicate a class of officials.

For [*pra*]-*davo* read *pruchidavo* (*Edit.*, notes).

## 43

(See 12.)

## 44

.... as] has been decided, so a decision is to be made.

## 45

His majesty, etc. .... The *vasu* Lýipeya reports that the daughter of his slave woman Cimikae was adopted by Rutraya. Here at the royal court as milk-payment one *virṣa* horse was awarded.

About this matter for the second and third time a sealed wedge-tablet has gone there, and up till to-day you have made no decision. When this sealed wedge-tablet, *etc.* . . . . . as was decided at the royal court, in such manner is a settlement to be made. If there is any other dispute a decision is to be made according to the law, *etc.* . . . . .

## 46

His majesty, *etc.* . . . . . The *vasu* *Lýipeya* ( ? ) reports that there the magistrates of the king's court examined a dispute. (They decided that) the woman *Konuma* belonged to *Peta-avana*. Later you are treating this dispute differently; you make the woman belong to *Catiga-deviyae-avana*. When this wedge-tablet, *etc.* . . . . . you must investigate. According to the previous decision of the royal court you must hand over the woman *Konuma* to the *vasu* *Lýipeya*. Whoever disputes this must be sent to the royal court and there will be a decision here. Also he reports that men of *Peta-avana* are not performing the public duties in the "hundred" of *Koñita* and *Maşdhiga*. The former custom has been that men perform the public duties in the hundred and that women do not perform the public duties of the district (*kilmî*). Of the women two *korno* (= ?) daughters must be handed over to the *vasu* *Lýipeya*. Whoever disagrees, at the king's court [ . . . . .

About *Konumae* in *Peta-avana*.

*Note*: *Yona saji tomga* remains obscure.

## 47

His majesty, *etc.* . . . . . *Lýipeya* reports that his farm and living house were flooded with water by *Apgeya*. When this wedge-tablet, *etc.* . . . . .

## 49

His majesty, *etc.* . . . . . *Tamogeya* complains that his slaves gave [ . . . . . ] to the *cozbo* *Şamasena*, and he is trying to prove that it is his own property. On that matter they produce witnesses, *Suği*, *Platga*, and *Namdhaka* (*Namsuka*). When this wedge-tablet, *etc.* . . . . . The statement is to be written down truthfully and sent here.

*Note*: For *cozbo şamasena aşati* [ . ] *ti*, read probably *cozbo şamasenaşa ti* [ *da* ] *ti*. The sentence still remains partly mutilated.

## 50

.....] the rest of the wages he will give to Argi.

*Note:* For *argi pradasyati*, read *argiyasa dasyati* (*Edit.*, n. 1). The verb *pra-dā* occurs nowhere else in the documents.

## 51

.....] if he shall go back on his oath a decision is to be made there according to law.

## 52

His majesty, *etc.* ..... Lȳipeya reports that he dispatched a camel to me the great king according to the *klasemna* arrangements, and its load was stolen. I did not acquire by hire a camel (for carrying) a load. This Lȳipeya has been favoured by me the great king and let off (paying) the hire. There you must think where the hire of that camel is to come from.

## 53

His majesty, *etc.* ..... Lȳipeya reports that Kolȳisa beat his woman Camoae and broke her head, while his brother Augala hit and wounded (Lȳipeya's) woman Paluvisae. This dispute, *etc.* .....

*Note:* Compare 20 and 29.

## 54

His majesty, *etc.* ..... Lȳipeya complains that he has a dispute about the wages of a woman Šuvisae (whom he got) from Kakeya. When this wedge-tablet, *etc.* .....

## 55

His majesty, *etc.* ..... Fodder and water is to be given to these camels of the royal herds from city to city, and wherever (a camel) shall fall, it must be looked after in that same place.

Lȳipeya, concerning the royal herds.

## 56

His majesty, *etc.* ..... Lȳipeya complains that the *apsu* Uyage and Vapo took one cow of his without just cause. On the second occasion they took a sheep. Also Cimga (slave ?) of Saḡapeya was beaten and taken without payment. This dispute, *etc.* .....

*Note:* For *uyageia pomca*, read the words, separating them differently, as *uyage vapom ca*. Read *varo* for *aro*.



## 57

His majesty, *etc.* . . . . . The year's tax has been assessed as before. When this sealed wedge-tablet reaches you, forthwith the arrears and this year's tax must be sent along together. There the *vasu* [. . . . . ? . . .] must be given. As to this tax it must be made ready in its entirety. Nothing must be kept back.

## 58

. . . . .] that they have killed her. There is no further statement a second time. If she has not been seen or heard of and if [. . . . .] is not a witch, that woman is to be made recompense for to her full value and (this recompense) is to be taken by Puġo and Lȳipeya. A decision is to be made according to law. The property they took from her Puġo and Lȳipe are to receive along with her person.

*Note* : The same subject appears in 63.

## 59

. . . . .] has been sent there. There, inquiry and reckoning is to be made [. . . . .] the tax has been written down and it is to be sent all complete in the hand of the *yatma* Jarġe (?) and the *aġetas* Anġi and Tsomgo. As regards the tax of corn, the names of the people (paying it) have been written individually on an invoice, and each man's parcel is to be brought here separately. As regards the grain lent out, the payments due on that are to be sent here.

*Note* : Read *pricha gana*[na] in line 1. For *śubha muli* read *śuka muli* (*Edit.*, n. 7). *Śuka* = Skt. *śulka* in this context probably.

## 62

His majesty, *etc.* . . . . . Opġeya reports that he has one horse (which he lent to Lȳimimna). Lȳimina died. His dependent (heir) Siġayita took it, and refuses to give back the horse to Opġeya. When this sealed wedge-tablet, *etc.* . . . . . you must investigate. You must make a careful reckoning (of the value) of the farm and living-house which Lȳimimna's heir received, and from that he must speedily give a horse to Opġeya.

## 63

His majesty, *etc.* . . . . . Lȳipeya reports that they took out three witch-women. They killed only the woman belonging to him,

the remaining women they released. About this matter you received a command from Apgeya that recompense was to be made to Lýipeya for this woman. When this sealed wedge-tablet, *etc.* . . . . . you must inquire, and according as you the *cozbo* received oral instructions here at the king's court, in such manner recompense must be made to Lýipeya for this woman.

*Note:* The same dispute appears in 58.

## 64

His majesty, *etc.* . . . . . The four express (*aṃtaḡi*) camels (provided for) the *camkura* Vajeśa from here are to be sent back from Samarsa. From Samarsa four other camels are to be provided. They are to be sent back from Snuna, and from Snuna four other camels are to be provided. They are to be sent back from Piḡali.

## 65

(*Fragmentary list.*)

*Note:* For *pachamga yina aṃna*, read perhaps *paṃcyarayina aṃna*, a phrase which occurs elsewhere.

## 68

His majesty, *etc.* . . . . . Namdasena reports that Catmage and Kuamea ate one parcel of corn belonging to him. They have gone there and are now at Tsaga. When this sealed wedge-tablet, *etc.* . . . . . you must inquire whether this is really the case. (If so) this corn along with an additional amount is to be taken by Opge and Lýipe. If it is otherwise, and if no decision is made about this dispute of theirs, they must be sent here to the king's court and there will be a decision here. Also of these people much *paṃke* is to be made here in *uśasa* (= ?). Certainly it must be sent here. If you do not make a decision there, and do not send it here, have a care.

*Note:* In U.O. 4 read *eśa aṃna śa ayogēna*. *Uśasammi* which occurs only here is completely obscure.

## 69

. . . . .] asks after the health of your divine body again and again, much, immeasurable, and speaks as follows: You sent the monk Caḡuṣena here about the army people. It was inopportune for me to remove the people from Bhoti-nagara. For that reason I sent Larsu and Tamjaka there to see what news [. . . . .]

sent a man to say that the people were not to be removed from the city.

*Note:* Read *jamna* in line 4 for *amna* (*Edit.*, n. 3).

## 70

His majesty, *etc.* . . . . . Just as formerly four years' tax was kept back in the possession of Maltšaya (so) four camels were kept back in the possession of Vuğaca. When this sealed wedge-tablet reaches you, this tax, however much has been kept back, is to be sent here in the hand of Dhaci.

*Note:* Read *vamti* for *amti* (U.O. 2).

## 71

His majesty, *etc.* . . . . . Lyimsu informs us that a female camel belongs to them and Simašriae in common. A man called Suğika and her daughter Smagāsae rode off on this camel from Simašriae's farm and fled away. He and his father went after them with the frontier-guards and brought this camel back. (As a result) two parts of this camel belonged to these two, the father and son, and two parts to the guards (for their services). The two parts belonging to the frontier-guards, they gave to them. Simašriae is demanding her portion of it. This dispute, *etc.* . . . . .

## 72

. . . . .] the wheat was two and three times watered. This is a register of it. (*List follows.*)

*Note:* *Goma* is the usual form taken by Skt. *godhūma* in the language of the documents. Other forms are *goduma* and *gohomi*. In the beginning of this document for [ʃa]huma ([ga]-), read no doubt [go]huma. At the end of the first line *pa* . . . . *ga* presumably represents *pravamṇaḡa*, the usual name for lists of this kind (cf. 59). *Pita* and *pitaḡa* ("drunk") means "was watered". In another place (703) the causative *payita* is used.

## 74

(*Fragmentary list dealing with camels.*)

*Note:* The document contains a number of descriptive epithets applied to camels, such as *sukri uṭa*. Unfortunately they are with difficulty legible.

77

....] is to be sent. According to our word [...

.....] is to be sent here. Also [.....] care is to be exercised. Along with the hire [.....] turned back a camel from [.....] to us. Instructions are to be given to him. [.....] will make ready. We have sent betel.

82

On the seventh day of the sixth month, from the *viṃśpa* of Suguta, and the *śata* of Cimge, one camel with its keeper for *tomgha* Apemna, one camel with its keeper for Yapgu.

*Note*: *Śata* "hundred" occurs frequently as an administrative division. *Viṃśpa* which occurs here would seem to be something similar. It cannot in form correspond to the Sanskrit *viṃśa*, but could only represent *viśva*, which is unsuitable.

83

To be opened by my dear brother-in-law, *ṣoṭhamgha* Līyipeya.

To his dear brother-in-law *ṣoṭhamgha* Līyipeya of pleasant aspect, beloved of men and gods, glorified by a good name Kuṣṣimta pays respect and sends the health of his divine body, much, immeasurable, and thus (he says): [.....] Campeya. Do not keep back there Nataśrmi and Aṣḍhaya. Everything in your knowledge [.....] instruction. With him Campeya must come here along with Naṃtaśrma. When you are going to travel down to the king's court, let me hear about the month and day. I must be informed. Also of us here at the king's court [.....]. If you are going down to the king's court, take care (*su[tha]*) to let me hear (about it). If you are not going, let me hear too. You gave instructions about a horse. Campeya will bring the horse there later (*paṭā*). You have told him to hand it over here. Do not neglect to do this. The hire of the camel is one *arnavaṣi* eight *hastas* long. I have sent it there in the hand of Naṃtaśrma. The *arnavaṣi* is white. As regards the ploughing, barley, wheat, and *adimni* is to be carefully [....] looked after by you. Also Līvrasma must by all means be zealous about it. We have sent a present. Sarpinae's present is one [...?...]. Also let Līvrasma make a reckoning of how much grain they use there in sowing on the ploughed land.

*Notes*: *hali* in the phrase *hali karisyasi* is obscure. But the meaning is roughly clear. He is telling him to keep to his promise to send

a horse. Is it Skt. *alīka* "false?" The language is somewhat irregular as regards *h* (*Grammar*, § 28).

Read (CR. 4) *kriṣi yavi* for *kriṣiya vi*.

## 84

(R) . . . .] but you [do not do] rightly [. . . . .] instruction. I have sent a man of [. . . .] there. I have kept back a man of Bhoti, a horseman. When this man arrives there, quickly a horse and a serviceable guard are to be sent here.

*Note*: Read *saṃdeśa* as in note 3.

## 86

To the *caraja* Sucamma and the *cozbo* Tgaca, dear to men and gods, respected and of pleasant aspect, the *ṣoṭhaṃga* Lȳipeya sends the health of their divine bodies, again and again, much, beyond measure, and thus (he says), namely: We have made a time (for you to come and) do the royal business. You do not want to come here. Certainly next morning the *śadavidas* and *karsenāvas* and the (other) officials whose names are mentioned in the list must come here.

*Rev.*

. . . . to dear brother *ṣoṭhaṃga* *cozbo* Lȳipeya [. . . . .] pays respect, *etc.* . . . . and thus (says) namely: From there you sent Casmina our agent [. . . . .] to get the register, but I do not know which register is to be taken there [. . . . .]. There is every reason to fear (an attack) from the Supis. In the city here (we) will make a review of the people [. . . . .] we will go there. The Khotanese have come here. They are looking for Pamcina on account of (the matter of) the boundary. Certainly Pamcina must be sent here when the cock crows.

*Note*: Read probably (O 4) *kārsenāva* for *kārsenade*. The two classes of officials (*śadavida* and *karsenāva*) are usually mentioned together.

Compare with *kukuḍa* [*karya*] *mana*, *kukuḍa* *ḡ*. [*da*] *ma* [*na*] in 525. Obviously it is the same word in both places but in neither case can the writing be properly made out. We should restore in all probability *kukuḍa* [*kuḷa*] *mana* meaning "when the cock crows" (Skt. *kūj*-), i.e. early in the morning. This is what the sense demands. Compare *pratu* (*prātar*) above.



88

O . . . .] to be opened by the *cozbo* Kranaya and Līpeya.

R. . . . .] there is danger from the [Su]pis. You must not be slack. Other frontier-guards are to be quickly sent here. On the 12th month, 10th day.

90

In the 30th year, 5th month, 8th day, at that time the witnesses of Tamege appeared concerning the land in Tsaga, Namatga and [ . . . . . ]. Paṃcama says that to Tamegoya belong a vineyard and twelve *kuthala* in the *miṣi*-land. I have heard it from the mouth of *kāya* Suḡiya. The tax-collector Kenika and the scribe Tgaca and Rutraya say, "We have heard from the mouth of Suḡiya that beginning with ( ? ) in a westerly direction [ . . . . . ] from the east side belongs to the *ogu* Kusamgha." Again Namatga speaks thus [ . . . . . ]

*Note*: In line 3, read in all probability *wataya* "starting from".

91

. . . . .] this is not possible to do (so) do not worry about this matter.

97

At the feet of his dear brother *cozbo* Tamjaka, the *ṣoṭhamgha* Lyipeya pays respect, and thus with (bowed) head I inform you: As regards the women of the people of Caḍota and Saca who were taken in marriage from each other, a decision was made. Now they want [to make] it different [ . . . . . ]

98

In the 29th year, 1st month, 26th day, at that time corn belonging to Kuṣamta, Līimsu, and Jayaña was measured out to the extent of 10 *khi*; in Pḡita's office corn was measured out to the extent of [ . . ] *milima*. The witness was Rutrasena.

100

To his dear brother *cozbo* Līimsu, *etc.* . . . . . Kuṣimta sends health, *etc.* . . . . . and thus (he says) namely: There is corn belonging to me there on loan. Of you Semniga and Suḡita [ . . . . . ] I say. He says there are two instalments of

interest. There you must not take (an additional) year. That interest which there is consists of two instalments of interest. You know (?) about the corn of [...]na and Semniga. Also I have sent this Campe there. What corn [...] is with [...] let it all be investigated. Again the corn from *panimcana*, that corn is in the hand of Samghasena. Samghasena says that that corn has not been written down on the receipt together with (the other items). By all means let Samghasena make a reckoning of this corn together with (the other). By all means he must be told to inquire into the corn from the [ma]rava[ra] Kungeya. Also whatever corn in your hand [?] in Samghasena's hand [?].

*Note*: The document is too imperfectly preserved to translate satisfactorily. The same subject appears in another letter of Kuṣiṃta (140) which see.

*ca na tu* in R. 5 is perhaps "you know", 2nd Sing. in *-tu* (*Grammar*, § 93), *c* for *j* (§ 14).

## 103

(*List of names.*)

*Note*: At the end of this document there is a corrupt and unintelligible verse.

## 105

(*List of payments.*)

*Note*: The phrase *paruwarṣi tomgaṣa* is of interest, suggesting that the office of *tomga* was an annual appointment.

## 106

To his dear son Lyipeya and Samgha, *etc.* Lepata sends health, much, immeasurable, and (says) thus: I told you to send a camel in the meanwhile. From there you sent a camel of the *ṣacis* (= ?). Here it has wounded the hand of Campge and made it lame. He cannot do any work. You know what work was left undone when you went there; here day by day there is royal business. Also there are three people there. One of those, Suḡita, is to be given two camels and sent here quickly. When this letter arrives there, on that very day Suḡita is to be sent here quickly with two camels. Also you sold here a man Samghadhamā to Ṣaḡana. That man complained before the magistrate; thus he says: "I am a man belonging to the king, Lyipeya is selling me without just reason." He is unwilling

to do the work of Śaḡana. What the exact state of affairs is about this man you must make out there. A letter from there is to be put in the hand of Suḡita. Do not neglect to do this. Quickly Suḡita must be sent with two camels.

*Note:* O.U. (4). For *kiṃnita* read *bhiṃnita*.

## 107

At the feet of the *soṭhamga* Lyipeya dear to men and gods, glorified with a good name, by whom the road to heaven is adorned, the *cozbo*s Kolyiṣa and Kunala (pay) respect and ask after (his) good health, again and again, much, immeasurable, and thus they say: From there, from our farm you put a man to work here. He is now working here. But it is heard that the *suḷe* (= ?) officials claim him there again in the *ayaḡa* works.

*Note:* [*tu le*] *ṣena* is completely obscure: *ayaḡa karyeṣu* might mean "iron-works" (from *ayas*) *suḷe* occurs nowhere else. Read *suḷe* and compare *suḷaḡa*, *suṣaḡa* which occur elsewhere?

## 109

O. To be opened by (my) dear son Lyimsu.

R. . . . .] the sacrifice is to be made, so the sacrifice is to be made (when he) comes down to me here there will be a sealed wedge-tablet concerning the camels; I will send it there. A letter is coming about the *klasemcis* in the autumn. Your camels are to be sent to the kingdom (province). Former letter-carriers have seen that the Supis are certainly coming here. Whatever letter-carriers shall come here provisions must be sent here. I have sent to mother and father an *aridi* each, to Suḡita *sidha* salt, to Sarvaśtriae one *ariḷaḡa* and one *liṣa* along with *alamḡila* (*asamḡila*), to Śamapriae one jewel and to Suṽornapriae one jewel; so you need not be worried about presents.

*Note:* Read *madupitusya* in line 5.

## 110

In the 23rd year, the 6th month, and the 6th day, concerning the women in Peta-avana.

Namṣanae is Opimta's wife . . . . . etc., etc.

## 113

. . . . .] told him to give it. This [. . . . .] there one gold necklace and two *arnavaḡi*—of these he gave the price to me.



Certainly you must at once make a reckoning there. Since you are the grandson of Samgha (?), together [ . . . . . ] the debtors will receive from [ . . ? . . . . . ]

*Note* : Read *deyamnae* for *desamnae*, and in all probability *mu*[*li*] for *mu*[*tse*].

*Napatu* is to be taken as one word = grandson.

## 114

[ . . . . . ] The *ogu* Lyípeya did not give the girl. I gave her. Samgha can say nothing.

~~115~~ 116 .

In the 7th year of his majesty the great king Vašmana, son of heaven, in the 6th month, on the 14th day, at that time the *pakes* took place in Vrganičita.

(*Short list.*)

## 119

The *cozbo* Kunala asks after the health of his dear brothers the *cozbo*s Kranaya and Lyípeya, *etc.* . . . . . and thus (writes) : It is heard here now that the Supis are coming down on the people of Calmadana in the fourth month. You will send a frontier-guard riding on a horse here. So we merely make this fact known to you. But do not by any means [ . . . . . ]

## 120

In the 3rd year, 4th month, 15th day, at this time, it was necessary to go to the *šitga potge* for the second time. All the work-people came to the bridge [ . . . . . ] the water was very muddy (*kha*[*lu*]*ša*). Owing to that fault the well-born people came to an agreement. We stopped and turned back the magistrates from the *šitga potge*. The well-born people who were there on account of the king's business were : Namarazma, the senior *cozbo*, Paṃcinnā, [Naṃ]mašura, Tgaca, the *apsu* Apñiya, Calmasa, and Kaṃciya, the *ari* Lyípana.

## 122

Namarasma gave one royal cow as a present (*laši di<ta>*) in Lominana.

In Pisalyí one cow was sold to Sotuđe ; the head of the *samgha* received the price, *milimas* [ . ] of corn.

In Calmatana one cow was sold to Vanamkha, the price received [...]

One large cow was lost at Parcona Bridge; these four cows Namarasma [...]

## 123

In the 30th year, 1st month, 7th day, at that time Kalyanadhamā brought news of the army from Sāca. On the same day we gave a horse to Yitaka to keep watch in Sāca. Now it is the second day and he is unwilling to go to Sāca. The *ṣoṭhamgha* Līpeya has been made witness, the *tomgha* Apemna, Kartsa, Līpana, Ripti, Rutraya, Ap[...] Aṣena, and the *ari* Līpena.

## 124

His majesty, *etc.* ..... The *cozbo* Ṣamaṣena and the *vesu* (= *vasu*) Līpeya have complained concerning land in A[sta]sa. On the ground that there were no witnesses [no] decision was reached here. When this wedge, *etc.* ..... they are to be sent to the king's court. Again *cozbo* Ṣamasena and Līpeya have complained about *ma[n . .]ka* land. This is to be examined with sworn testimony. Whatever further disputes there may be about lands in Peta-avana, they are to be examined, *etc.*

*Note:* In U.O. 3 *isa[niṭi]hoda*, a *na* is required by the sense and should probably be read. It has been supplied in the translation.

## 125

Śakha will look after the camels in place of Moḡata. The *ari* Kutḡeya is to be removed from the camels. The herd is to be fed. The *ari* Apemna has to ride out on a camel to the *aco*. Apemna has become sick. Later he must go as *acoviṇna*. Do not allow any slackness. If he does not bring any beast, his brothers and son are to be beaten. Also in the morning we will break open the water in Kolaṃte's *taṃa*. Now there is need of more water here.

*Note:* Read presumably (R. 1) *Kolaṃteṣa taṃammi* Kolaṃte appears elsewhere as a proper name. The word *taṃammi* is obscure. The only thing like it which occurs is *taṃena*, a title or surname of Suḡita. That brings us little nearer.

*aco* seems to be a kind of frontier post. The functions of the *acovina* seem to be much the same as those of the *spasavamna*. Compare, for instance, 126 with 139.

## 126

Of their dear brothers of pleasant aspect, the *cozbo* Kranaya and Lýipeya, the *tasuca* Lapaya and the *cozbo* Patraya ask the health, etc. . . . . and thus (write). As regards the frontier-guard Paḡo whom you sent here to come and hear about the Supis, at present the news of the Supis is that all is well.

## 127

O. To be opened at the feet of *cozbo* Lýipeya of pleasant aspect.

R. I give instructions to my dear brother *cozbo* Tḡaca dear to men and gods. Without fail *ṣuljaḡamdha* is to be sent.

*Note*: *ṣuljaḡamdha* (only here) may be a proper name.

## 130

To dear brother *cozbo* Lýipeya.

At the feet of his dear brother *cozbo* Lýipeya, dear to men and gods, of pleasant aspect, *cozbo* Tamjaka pays respect, and sends the health of his divine body, much, very much; and thus (he writes), namely: The *cozbo* Kolýiṣa and the *śramana* Śriguda have exchanged (?) men. Yoḡasena has become the property of *cozbo* Kolýiṣa, (but) with Śriguta there is no [? ? . . . . .] now it is heard that there [ . . . . .] cultivation, Yoḡasena [ . . . . .] ? the man is not to be sold along with (it). Yoḡasena, the original debt (?) [ . . . . .] is the property of [ . . . ]. You must act according to the law of the world (*lokadharmā*). Also whatever work has been done by Tamcḡe must certainly be brought to my knowledge. Instructions must be given to Tamcḡe that he shall ( ? ) the right quantity of wine.

*Note*: The document is too imperfectly preserved to be understood properly. In U.O. 3 reading *parivaṭṭamti* for *parivṭṭamti* makes good sense. *parivat-* is used elsewhere in the documents in the sense of "exchange". In U.O. 7 the alternative *śadha* seems better than *śarva*. The verb *pariṣamiṣati* is obscure.

## 131

(1) Of Apñiya and Rutraya the packed (corn) is three *milima*. Of Apñiya there are three sheep and three *khi* of ghee. Of Rutraya there are three sheep and three *khi* of ghee.

(2) Of Apemna, three *milima* of packed (corn), two sheep, and three *khi* of ghee, etc., etc.

## 132

In the 30th year, 9th month, 5th day the *masiṃna* camels were written down. (*Then follows a list.*)

*Note* : Read perhaps *uṭamca* and cf. *Grammar*, § 62.

## 133

O. At the feet of his dear father *cozbo* *Lýipeya*, *etc.* . . . . .  
*Tgaca* rubs his head, *etc.* . . . . . and thus (writes) : From there you sent a horseman *Kunaṣena* to keep watch here. It is true that *Ogaca*, an *acoviṃna*, came here from *Saca*. He says that the *Supis* have come to *Koḡitasasa* ; with reference to this fact I have sent *Kunaṣena* there (so) another horseman is to be sent here quickly. There is no *acoviṃna* man from there in the mountains.

R. To his dear neighbour *Svaneya*, *cozbo* *Namarazma* sends health. Whatever slaves of ours there are, must all be put in the city.

*Note* : Read *parvadeṣu* as in n. 2.

## 134

His majesty, *etc.* . . . . . *Lýimirna* informs us that they have had charge of the royal cows. Now people are putting him in charge of the female camels. When this sealed wedge-tablet reaches you forthwith let this be thoroughly investigated. By no means abandon the law of the kingdom for the law of these people's mouth (*edeṣa āzia dhamēna*).

## 135

His majesty, *etc.* . . . . . Now the *cūvalayina* *Phuṃaṣeva* has had to go on a mission to *Khotan*. When this sealed wedge-tablet reaches you, straightaway this *Apita* must go on the mission, and the *cūvalayina* *Phuṃaṣeva* must go with him to *Khotan*. As regards the two express camels of *cūvalayina* *Phuṃaṣeva*, they must be given (him), (likewise) the one camel of *Apita* must be given (him). Also a suitable man is to be given them as guide (*arivaḡa*), who will go in front of them. This guide must go on his own beast. Just as formerly you have provided fodder and water for envoys, so now they are to be given to these envoys.

## 136

His majesty, *etc.* . . . . . Now I the great king have handed over a fugitive man to *Peta-aṡana*. When this wedge, *etc.* . . . . . forthwith whatever suitable fugitive man there may be, that suitable fugitive man is to be sent here in the hand of the couriers.

## 139

To his dear brother, *etc.* . . . . . *cozbo* Tamjaka, *etc.* . . . . .  
 I am pleased because I have heard from you that you are in good health; I also am well through your favour; and thus (I write): Now they bring grave tidings of danger from the Supis. You must yourself (*apane*) inspect the *acovinas* and a serviceable *acovina* is to be sent here with his beast.

## 140

To be opened at the feet of the master and mistress *sothamga* Lyipeya and Sarpinae.

Also there they are looking for gold. The gold [. . . . .]. I have sent Tolayana of The Mountain there. By you, Lyimsu, attention is to be paid to this matter and according to how much the price of gold is there, this is to be sold.

To the feet of the masters, dear to men and gods, respected, of pleasant aspect, whose life is a hundred years long of divine years suited to them, dear brother-in-law *sothamgha* Lyipeya, dear sister Sarpinae and Sugita and Lyimsu, Kupsimta pays respect and asks after their good health and divine body, again and again, much, immeasurable; and first of all I am pleased to hear that your divine body is in health; I also am well through your favour and thus I address you: In Lyimsu's hand there is some corn of mine on loan. As regards the previous (lot) of corn, the *vasdhiḡaim* (lot) which we received here, you know the reckoning of it. The second lot is from the ploughed field (and) you know the reckoning of it. It is in Samghasena's hand. The amount of that corn which has been used up or given to others, has been entered on a tablet. The amount of corn remaining from that is five *milima* ten *khi*. That corn is to be demanded of Samghasena along with interest. As regards the *vasdhiḡaim* corn, and the corn from the field, reckoning is to be made separately. The corn from *panimcana* is ten *khi*. A reckoning of that is to be made along with the interest. As regards the previous corn, reckoning is to be made in detail for each year individually. As regards last year's corn in Campe's hand, Kuteya knows how much came off the threshing floor. Also a reckoning is to be made of the corn Campe has. Also you know the reckoning of the wine which Kole has. Now there is room for some wine from him. I have sent a present as token of remembrance, for you a *leśpa*, three *sira* for each of you, and one *vatu* for Sarpinae.



*Note*: *vaṣḍhiḡaim* (so read for *vaṣḍ[u]ḡaim*) is obviously a derivative with the *-in-* suffix (*Grammar*, § 77, *cuḡalayina*, *paṃcaraina*, etc.), from *vaṣḍhiḡa*. On *im* (i.e. *in*) = *ina* of *Grammar*, § 13. The word *vaṣḍhiḡa* which occurs in the phrase *vaṣḍhiḡa karamnae* is unfortunately of uncertain meaning.

*panimca ade* is the same word as appears *kanicanade* (or *pa.°*) in 100, a document dealing with the same matter as the present one. Read most probably *panimcanade* in both cases. The word occurs nowhere else and there is nothing to indicate its meaning.

*āyoga* meaning something which accrues, is added, can plausibly be rendered interest, since from 142 we see there was a rule that what was borrowed (*avamici* as in this document) was to be paid back double.

## 142

R. Lyīpeya lent food (to the extent of) one *milima* one *khi*. According as formerly they pay there double what they receive here by that arrangement the food is to be repaid to the *soṭhamga* Lyīpeya.

## 143

His majesty the great king writes, he gives instructions to the *soṭhamga* Lyīpeya ; you must have knowledge of what I write [. . . . .]. Here the *tasuca* Phuṃaṣeva says that he has a slave man called Moti[. .]. That (man) is to be sent here in the hand of Apta, (?) is to be handed over to the *tasuca* Phuṃaṣeva.

## 144

His majesty, etc. . . . . Lyīpeya informs us that he has a slave called Kacana. Saḡana beat him. As a result of that beating the man Kacana died on the eighth day. Here you, the *cozbo* Somjaka received an oral command that the witnesses had to swear an oath and that if Kacana had died as a result of Saḡana's beating, a man was to be awarded as recompense. Even so you pay no attention to this matter, and up to the present day have made no decision. When this sealed wedge-tablet reaches you, forthwith an oath is to be sworn by the witnesses, and if Kacana did no work after the beating [. . . . .] died, a man is to be awarded as recompense. If you are not clear [. . . . .] written in a letter.

## 146

*Pamcaraimna* corn is to be given to the royal herds.  
(*List.*)

## 147

In the 9th month, 5th day, at this date, the people who are masters of houses received *tike*.

(List.)

They said that the *kāla* Rutraya and the monk Jivamitra were ill.

Note : Read *pake* for *tike* in all probability.

## 149

In the 9th year, 1st month, 28th day, the fugitive Maṣaḡa says : The property taken from me consists of four roughly woven cloths, three woollen cloths, one silver ornament, 2,500 *māṣa*, two jackets, two *soṃstaṃni*, <sup>three</sup> ~~two~~ belts, and three Chinese robes.

Note : This document is treated by Lüders, *Textilien in alten Turkestan*, pp. 21 ff.

## 151

Of the *apsu* Apñiya, three *ḡilamya* sheep and three *ghrita*—sheep (or goats), etc., etc.

Note : *ḡilamya* (*ḡilamya*), an epithet of *paśu* occurs only here and is completely obscure.

## 152

U.O. To his dear brother *soṭhamgha* Lṛipeya, etc. . . . . the *cozbo* Nastimpta pays respect, etc. . . . . and thus (writes) : (since) I went from there I have been in good health through your favour [ . . . . . ]. Now I have sent some royal camels there. Among them there is a three-year-old camel. This is to be again sent back to the kingdom. There is a sealed wedge-tablet dealing with that matter. This sealed wedge-tablet is to be read in the presence of Saḡamoya and then given to Saḡamoya to keep. By all means let these people of my district (*kilme*) be under your care. I sent this letter while on a journey, so do not worry about a gift. Also I have delivered these camels over to this Sumata. From now on (this) *acovina* (Sumata) is to be removed from the *aco*. Also there is said to be a *śramana* called Dharmapriya in Saluṽaae's house. When this Sumata arrives there, orders must be given for handing over this *śramana* into the hands of Sumata. This *śramana* was a slave of Motḡe (son ?) of *bhari* Maṣḡhige. A quarter of him was sold to me. We have made a decision about everything. This *śramana* shall now belong to you.

## 153

(R.) . . . ] to be given. I have sent a horse there. He will bring one cow here. I have sent two presents. Certainly on the 20th day of this month Kuṃṇāga shall come here.

## 154

(1) In the 29th year.

(2) Lȳipeya's parcel was two *milima* and ten *khi*; (also) three *khi* of ghee.

A. (1) Namarasma's parcel was four *milima* ten *khi*, etc., etc.

*Note*: Of the commodities mentioned in the list a number are still obscure.

*oḡana* is some agricultural product measured in *milima* and *khi*.

*aḡiṣga* should be read *aḡiṣḍha* as suggested in the Index Verborum (cf. also Lüders, *Textilien in alten Turkestan*, p. 12). It is probably some kind of rug or blanket.

*šoṣami* is something numbered, not measured, but there is no indication as to its meaning.

## 155

To be given to the *cozbo* Kranaya and the *šoṭhamga* Lȳipe.

In the 6th year, 5th month, 2nd day at the king's court in the great city.

*Note*: The "great city" is Kroraina.

## 156

His majesty, etc. . . . . There people are going hunting. They are wounding the horses and mares (so that they become) lame (and) cannot carry (their burdens). It is not right that the horses and mares should be wounded. They do not wound *kisana* and *segani*. When this sealed wedge-tablet reaches you they are to be stopped from that, so that they do not wound the mares and horses.

*Note*: The words *kisana* and *segani* (if rightly separated) are completely obscure.

## 157

To the masters, etc. . . . . *šoṭhamgha* Lȳipeya pays respect, etc. . . . . and thus (writes): My wife who was ill here is alive through your favour. Also I have heard that you have kept blocked up the water there, and am very pleased. Also you wrote here about some people. The people will be taken there. Also there has been a



sacrifice of a cow at the bridge to the god Bhatro. The *ari* Kunḡeya says: "I saw a dream; that sacrifice of a cow at the bridge was not accepted by the god." So the *ari* Kunḡeya says. In *nanamciya* Opimta's cow enclosure there is a *vito* cow. He asks for that *vito* cow to make a sacrifice to the god Bhatro; so says the *ari* Kunḡeya. This sacrifice is to be made at the farm of *ekhara* Motḡeya. Let no slackness be allowed in the matter of this cow. The *tasuca* Lýmísu is to be quickly sent; along with the *ari* Calamma he will bring the cow. It is not to be withheld. Again the *ari* Kunḡeya saw a dream about a *pursa* sheep from the three *apsus* to make a sacrifice in Bumni and Śaṃana (?). Quickly in that matter zeal is to be applied.

*Notes*: *tutahu* (2) is obviously a mistake of the scribe for *tumahu*. *sato* (4) (5) should be read *vito*, a term applied frequently to various domestic animals. Its exact meaning is unknown.

It is by no means certain that *bumni*- (also *pumni*) is a place name. [sa]manammi occurs only here and nothing is known about it.

## 158

. . .] is using up much. The tax is quickly to be sent here complete.

## 159

Also a letter of command has come here from the king's court, that from there, from Saca the ghee from the royal cows is to be unloaded from the Caḡotan beasts and abandoned (?) when the Caḡotan Kupṣu arrives there [ . . . . .

(R.) From there I hear nothing from you and the authorities. Considering this fact I have now sent two jars in the hand of the *sadavida* Kolyiṣa. One is to be delivered to Sacha and the other taken to Caḡota. When he brings them there, immediately one jar is to be quickly sent to Caḡota, and a document of account is to be quickly brought to my knowledge (telling) how much this year's ghee is. At whatever day of the month a letter of command goes there concerning the ghee, at that time the ghee is to be quickly sent here to the king's court. Do not allow any slackness here. This letter has been forwarded through a series of people, so do not mind about a present.

## 160

To dear brother *cozbo* Lýmípeya, etc. . . . . the *tasuca* Kunala and Sunaka, etc. . . . . thus (write): From there you sent Catona

here concerning the water and seed, to do the cultivation. I have read the wedge-tablet here. In this wedge-tablet there is no mention of water and seed. The old people speak thus : The use of a farm was given to the *cozbo* Lýipeya in Saca, water and seed were not given. According as how the field was received from the feet of his majesty, in such wise it belongs to you. Whatever hand-(written) letter there may be there concerning water and seed, or if there is a letter of command with a detailed account, it is to be looked for and sent here. If there is no such (document) there, the price of the water and seed is to be sent from there and the cultivation will take place here. Also the old people say thus : When Sarpika was settled here he used to provide the land, the people of Saca provided the seed and water, and the *katmas* did the cultivation.

## 161

To the great *cozbo* Lýipeya, *etc.* . . . . . Kukita and Parpana, *etc.* . . . . . thus (write) : One man there, a fugitive, was granted to me by his majesty. Certainly to this (man) Cañağa [. . . . .] you will do. Quickly what is right must be given him from you. This will be right for me. Also let this Cañağa be by all means under your care ; whatever his needs are, certainly you must pay attention to them. If you do this thing for me I can do something in return for you there. Whichever of your people comes here in the future I will look upon them as my own. He is to be sent here in the hand of available messengers. We have sent a small present as a token of thoughtfulness, from Kukita one *chotağa*, from Parpana one *lastuğa*.

## 162

To the masters, *etc.* . . . . . the *cozbo* Patraya, *etc.* . . . . . thus (writes) : From there you sent Pğita here concerning the tax of the people of Peta-avana. Last year Lepata took sheep for three years (namely) eighteen. This year they have taken all the six sheep to the capital. We have sent three *khi* of ghee there. There are no arrears of last year's ghee or of that for the year before. What arrears there are, it is now the fifth year (since they were due). All has been collected and received. At that time a decision about arrears of tax was made by us. You commanded Suğita to go there—(but) now there is no arrears of tax, (so) for that reason Suğita did not go there.

*Notes* : Read [*ade*]*hi* in U.O. 3 for [*ya*]*hi* (*Edit.*, n. 4).

For *galyiti*, cf. Lüders, *BSOS.*, viii, 641, who takes it as < *saṃ* > *galyiti*, indeclinable participle of the common verb *saṃgal-*.

For *taṃkami* (C.R. 2) read no doubt *taṃ ka* < *laṃ* > *mi* "at that time" (*Index Verborum*).

## 163

Lýimsu (?) says: Kobala Suḡita made three camels *varmi* (= ?). The vasu Oḡa [.....] in [Yirum]dhi[na]-avana. In Calmasa's district [.....] at Lýimsu's boundary [.....] Namarazma, one *nikrona* camel from Lýimsu's hand [.....] of Vaṣmana one *amklatsa* camel [.....]

Note: *nikrona* shall perhaps be resolved into *ni* the possessive suffix and *krona*.

## 164

To the masters, of pleasant aspect, honoured by men and gods, divinities in person, (namely) to his dear father *cozbo* Lýipeya and to his dear mother Sarpinae, and to Suḡita, Sarvaśrī, Sarvatrata, and the *cuṭane* Kuḑe. Lýimsu pays respect at their feet and asks after the health of their divine bodies, again and again, many hundreds of thousands of crores (of times), infinitely; and first of all I am pleased at this, that I have heard that good health attends you along with the people round you; I am well here through your favour along with my beasts and my people; and thus I say: Let my *cuṭana* son Kuḑe be expressly under the care of you, my father and mother. Also here there has been no decision about my business. Bearing this in mind I asked Layimmaka (?). As regards the business of my farm keenness is to be applied, the stock of beasts is to be properly looked after, and they are to be well supplied with food and drink. Also I have not received even a small amount of provisions from there. Without fail provisions are to be sent in the hand of letter-carriers. Also now here they are worrying (me) a great deal about the administration of the tax of the people of Peta-avana. Last year Paḡo did the *pake* tax. Also they are causing trouble concerning the tax of the *kilyigamcis*. If this letter arrives there, quickly the legal amount of tax is to be sent here. Also as regards the other tax from that province which they are asking me about—the *samarena*, *tsamghina* and *kvemamdhina* tax, without fail it is to be quickly collected and sent here. Also without fail Paḡo is to be sent here.

Notes: *cuṭane* (2 and 5) as an epithet of *putra* "son", perhaps means "baby", since Kuḑe is the grandson in the family enumerated here.

The syntax of line 6 is far from clear and it has not been possible to translate it fully.

The word *pake* is perhaps the same as the common *pake*, occurring so often in account lists. If so *pake* seems to be a variety of taxation. Or we might take *pake* as more generally "parcel" and translate *Paḡo pake paḷiḥi kiḍa*. *Paḡo* did the packing of the tax.

The term *kilyagamci*, occurring only here is quite obscure. It may be derived from a place name. The terms *samarena*, *tsamghina*, and *kvemamdhina* occur fairly frequently as kinds of taxation. Their exact significance is unknown.

## 165

To *cozbo* *Kranaya* and *ṣoṭhamṅha* *Lýipeya* of pleasant aspect, the *ogu* *Kirtisāma* presents inquiries as to health, again and again, many, immeasurable, and thus (writes), namely: First of all I have sent from here a letter and a present in the hand of *Maḡena* and *Paḡo*; from that you must become acquainted (with the state of things). Also in *Peta-avana* the arrears of last year's tax and the tax of this year is to be sent here all complete with those same people (?). If you send it either earlier or later than then and it gets plundered on the way, you, *ṣoṭhamṅha* *Lýipeya*, will pay it from your own farm, parcel for parcel. Also with the corn newly (harvested) from the land, a large quantity of ghee is to be bought and sent here. The tax of the *veḡa* *kilme* women and corn newly harvested from the land is to be sent here complete. Also a tax camel is to be sent here along with it. Do not keep back the camel from the *tomṅas*. Concerning that camel a detailed letter of instruction written with the king as witness went there. To you *cozbo* *Kranaya* I write. You must pay attention to this matter. This *Lýipeya* pays no attention to it. What affairs of yours there shall be in the future, I shall be able to do them for you. Whatever news there may be there of good or bad, a letter about it is to be sent here in the hand of a letter-carrier. What news there is here you will learn from *Lýimsu*.

*Note*: Instead of *bhuma navaka amna* we might read *bhumana vaka amna*, 'corn paid as rent for the lands'.

## 166

Also concerning the camel, zeal is to be displayed. If this camel does not exist, you must give a female camel to *Lýimsu* [. . . . .]

*Note*: *laḡeṣati* is presumably the Skt.  $\sqrt{\text{lag}}$  (from the causative *lāḡayati*, to judge by the form. But since the passage is fragmentary, and it occurs nowhere else in the documents, we cannot see what its exact sense is.

## 168

(1) Of Pitga one *milima* fifteen *khi* of wine as arrears; Raṣena's arrears ten *khi*.

(2) In Svaya's hundred arrears of wine, fourteen *khi*; in Lustu's district arrears, sixteen *khi*.

(3) Caneya's arrears one *milima* two *khi*; Vua's arrears eight *khi*.  
(Rev.)

In Vuḡto's district [ . . . . . ]

## 169

In the 26th year of His majesty the great king Jitugha Mayiri, son of heaven, in the 10th month, at this date, the people measured out the *suki* wine.

(The rest of the document consists of a list.)

Note: *sparna* (E. 2, F. 5) cannot very well from the context be = *suṭarna* (as taken in *Grammar*, § 49). It would be most natural to take it as a measure smaller than a *khi*. That, however, is elsewhere expressed by *caṣaḡa*.

## 173

In Suḡiya's hundred one rug (*koḡava*) is to be given. In Tḡacas office thirteen *khi* of wine, etc., etc.

## 175

[ . . . . . ] old wine to the king's court, one *milima* thirteen *khi*  
[ . . . . . ] the *vasu* Opḡeya.

[ . . . . . ] these people drink three *khi* of wine [ . . . . . ]

(List.)

Note: The reading *purana*[*ḡa masu*] (*Edit.*, n. 3), is to be preferred.

## 177

Also let the little child be under your care. Also some gold has been left. When there is a suitable man there as messenger, it is to be sent here in his hand. Whatever news you have there, let me know about it here. He asks about the health of his dear brother Kunasena, many (times) beyond measure. Also I sent a small present earlier in the hand of [Salu ?]ve.

Note: For *cutanaga* see 164, note. The next word is possibly *culaga*, in which case we have two more or less synonymous words.

In line 2 read of course *gami syati* as two words. The term *gami* occurs fairly frequently denoting a messenger or courier.



## 179

- A. (1) In Lustu's district they received twenty *meta*.  
 (2) In Vuru's district they received ten *meta*; the (number of) *meta* in arrears is ten.

*Note*: *meta* occurs only here. Its meaning is unknown.

## 180

In the 13th year of his majesty the great king Jitugha Mayiri son of heaven in the [...] month, on the 26th day, at this date, an account was written out of the royal camels as a reckoning:—

A. (1) With the *vasu* Aṃti nine female camels, one male camel, and one young one has been born.

(2) With *Kunaṣena* nine female camels, [one] male [...] offspring.

(3) With *Kaṃci* ten female camels.

(4) With *vasu* Opḡeya six Khotanese female camels, another one female camel, four recent births.

(5) With [*va*]*su* Opḡeya six Khotanese female camels, and four recent births from the female camels.

B. (1) In the [...] year, *etc.* . . . . .

(2) With *Varpe* there are fourteen female camels alive, another two female camels have died, and two young ones have died.

(3) With *vasu* Opḡeya two young camels at a fourth birth, and two others at a fifth.

(4) With *vasu* Opḡeya there are eleven female camels alive; two camels have gone to the king's court; (also) six other female camels.

(5) With *korara* Rutraya eight female camels; one camel has gone to the king's court; another one female camel has died.

(6) With *tomga* Apemna three female camels.

(7) With *Kaṃci* two young camels that have been born are living; (also) ten female camels; another six camels have died.

(8) With [...] camels are alive; another nine camels have died.

## 182

His majesty, *etc.* . . . . . *Kaṃjaka* informs us that he is a keeper of the royal camels. Formerly they used to provide from the state guards for the keepers of the royal camels; now they are not giving guards to those people. Formerly the royal camels used to be *vudhim* (= ?) on the fourth day. Now in your province [...]

*Note*: Read as suggested alternatively *račhavala* (*rakṣāpāla*).

## 183

At the time the Supis came to Caḍḍota.

## 184

(R.) Thus the right amount of felt is to be sent. Now let there be instructions from the mouth of Bharu (Tsaru). Kuña[. . . . .]. Do not worry about a present. I have sent a small thing to put you in mind of me (namely) a *lastu[ḡa]* and [. . . . .] should be under your care.

## 186

In the 7th year the *cozbo* [. . . . .]. Oḡaca and Sarviga sold land to Kuṡaya. The price was received—one cow in calf. The land (had a capacity for seed) of thirty *khi*. The witnesses were (a man) called Puḡiṡa, a *karsenāva* and *śramana* called Buddhavarma and the accountant Mala[. . .]. They cut the string.

*Note* : Judging from similar passages we must read [*sutra*] *chinidati* instead of [*raḡa*] *chinidati*.

## 187

In the 5th year, 7th month, 6th day of his majesty the great King Aṃguṡa[ka . . . . .], the *guśura* Viharavala, the [*tuḡuḡa*] Kapumca, the *tasuca* Rahulatḡa and the *kitsa* < *i* > *tsa* Kuḍe (Kutre) [. . . . .]. Kuṡaya, Moḡata, Cimola, and Lylimimna—belonging to these there is a farm [. . . . .] and arable land and a vineyard inherited from their father and grandfather. So now they have made an equal division of it all (including) the detailed items of clothing, bedding, etc. A decision has therefore been reached. Also this younger brother Cimola has beaten Kuṡaya and broken a bone. Now Cimola has been punished. Seventy blows have been given him, he is much cut up. The recompense has been made a man five *diṡṡis* high. So from now on the elder brother shall beat the younger brother, and the father shall beat the son—so is an end to be made to this matter. With reference (to this matter), this (letter) has been written to the *kitsa* < *i* > *tsa* Piteya. Whoever of these brothers injures another, they are to be stopped. Also the *maravara* Lepaya has a dispute with Kuṡaya about a camel. Kuṡaya shall come here.

*Note* : In line (2) read (as offered alternatively) *tuḡuḡa* instead of *vuḡaḡa*. *Tuḡuḡa* occurs elsewhere as a title. Read (4) *astarana vastarana*. Cf. 431 and Lüders, *Textilien*, p. 32.

## 188

...] will take out to the bridge [.....] of three-year-old camels ten, and a second (? *bi* < *ti* >) ten. Certainly you must do this. That beast is to be sent to the keepers of the bridge (*piropa*[*la*]*ye*). I have sent a present [..... If] you have any things to be done I will be able to do them for you.

## 189

His majesty, *etc.* ..... The *vasu* Opgeya makes a representation to the effect that the other keepers of camels do not provide attendants in Nina. Now they are asking for attendants from them (i.e. Opge and his colleagues) When this sealed wedge-tablet reaches you, forthwith you must make a careful personal inquiry into the matter, and just as the other keepers of camels do not provide attendants in Nina, likewise these people have not to provide them. But if the others do provide them .....

The *vasu* Opgeya, concerning attendants in Nina.

## 190

... ] is to be shot with a bow. (If) he dies by that shot [.....

## 193

R. In the 11th year, 3rd month, 28th day in the new village of the Queen, the son of heaven himself gave a command.

## 195

In the 15th year of his majesty the great king Jitugha Mahiriya, son of heaven, in the month of the new year, on the 20th day, there are some people of Bhagasa, brothers (and sisters), (namely)—the *vasu* Opgeya, Suḡiya, the *apsu* Vuru, Kuleya, Vuruvisaae and Kutaga; they have made a sacrifice. They have taken one *amklatsa* camel from the *vasu* Opgeya to the sacrifice. If this camel dies or is lost, or an armed band carries it off, these brothers shall restore one camel of equal value to Opgeya.

## 197

O. To be opened by the *vasu* Opgeya dear to men and gods.

R. With (him) quickly an *aḡeta* is to be sent here. Let no slackness be allowed on this point.

## 198

His majesty, *etc.* . . . . . Kunasena makes a representation to the effect that formerly a camel belonging to them was sent to (your) province to feed. Now again a second camel has to be sent to the province. When this sealed wedge-tablet reaches you, immediately thereupon, the two camels which were sent from him [ . . . . . ] whichever one is fat, that is to be sent here in the autumn. That camel is to be handed over to the *ṣoṭhamga's* (taxation officials), they will bring it here.

*Note* : Read *ko pivarāga* for *kopi varāga*.

## 200

To his dear neighbours, *etc.* . . . . . the secret agent Catgila sends health, *etc.* . . . . . and thus I write. Six *milima* of corn belonging to me was taken and deposited at your door. Now we have sent Koleta and Tami there concerning this corn. Tami's camel is to be loaded with three *milima* of corn, and my camel too is to be given a load of three *milima*. Also I have a claim (?) to ( ? ). Certainly you, Upasena, must send it.

*Note* : *muleya ṣa ṣodhake pala* is completely obscure.

## 201

. . . . .] you have deposited [ . . . . .

. . . .] Saluveta complains from you. Now it has become necessary to go to the king's court. Your own deeds up till to-day [ . . . . .

## 202

. . . .] here the *kāla* Puṃñabala makes a representation [ . . . .

## 204

In the 7th year of the great King Jitugha Vaṣmana Devaputra in the 5th month, 12th day, at this date at the *potge*, the elder Tamjaka and Mitro had a penalty imposed on them (namely a fine of) one sheep, and thirty blows.

The *daśavita preṣi* Suḡita and Dhaṃasreṭha.

(The rest of the document consists of a list of names with a corrupt Buddhist verse in the middle.)

## 206

To his dear father *ṣoṭhamga* Opḡeya, *etc.* . . . . . the *ṣoṭhamga* Dhaṃapala, *etc.* . . . . . thus (writes) : A letter went from

here (with instructions that) your son Apita was to bring the wine here along with Sujata. Sujata came here, but you kept this Apita back there; the wine and the rest of the tax you did not send here. They are causing Sujata a great deal of trouble here on account of Aputa. Also they wanted to search for this Aputa here. I made an appeal at the feet of his majesty. As a result he was allowed ( ? ). Now indeed it is to be made ready. The year's tax in Ayamatu Vasa is to be brought here by him. If it is kept back further in Ayamatu Vasa, let not ( ? ), do not blame me.

*Note*: Obscure in this document are *cuḍaso*, *ayamatu vasa* which may be a place-name, and *varayam* in the phrase *ma imci varayam bhaviṣyati*.

## 207

O. The arrears of tax in Ajjiyama-aṽana.

.....] is to be sent to the feet of his majesty.

R. (2) Another parcel belonging to Kalýigeya 3 *milima*, [. *khi*.

(3) Another twenty-six [.....] was in arrears. Pomegranates [.....] 1 *sap.gā*, 6 *milima* of *oḡana*, 6 cloths, 1 cow, ghee [.....]

(4) Another parcel belonging to Tsuḡelva is 2 *milima* of corn; by Kalýigeya [.....]

(5) The sum of the arrears is: The new and the old ghee 18 *khi*, 1 *asamkharajīya* (?), 6 rugs (*kośava*), 1 *akisḍha*, 5 pieces of cloth, 16 *kamumta*, 3 sacks, 3 baskets, 1 sheep, 1 *milima* 5 *khi* of wine *potḡoṇena*, 16 *milima* of corn, 1 cow.

*Note*: Read *oḡana* in R. 3 for [*a*]*ḡa* 1. It is some kind of agricultural commodity, found in other documents measured in *milima* and *khi*. For *kalyigē vini*, the alternative (n. 6) *Kalyigeyena* is to be preferred; it is the Instr. S. of the *Kalyigeyasa* mentioned above. For *potḡoṇe* 1 read (as alternative n. 10) *potḡoṇena*. This is the form that occurs in the same connection elsewhere. Its meaning has not yet been determined.

This document is also treated by Lüders (*BSOS.*, viii, 642; *Textilien APW.*, 1936, p. 6). A number of the commodities cannot be identified with certainty; namely *oḡana* restored above, *akisḍha* some woven material, *sap.gā* which since it occurs nowhere else cannot be fully restored, and *kamumta*. Lüders (*Textilien*, p. 6, n.) identifies *kamumta* with *kamamta* (272, 714, preceded by *camdri*), and quotes Schaefer and Henning who compare N.Pers. *kamand* "noose". Bailey also draws attention to Saka *kāmmadi*. It is not, however, certain that the two are identical.



## 208

Concerning wine from *ramga* (*tamga*) Suġiya, to be carefully preserved by *šoḥamga* Kuḡaya.

## 209

In the 3rd year of his majesty the great king Jitugha Vaṣmana, the Devaputra, the 1st month, 12th day, at that time, at this date, there is a man called Palġe belonging to the *kilme* of the ogu Purnāyaśa and Jayaśa. He arose and they sold a woman called Argiyotġisaae to the *rāsuwaṃla* Apta. Palġe received as price of this woman a camel seven years old. They agreed on equal terms. They made a decision in front of witnesses. The penalty (for violating the agreement) is similar (for both parties). They cut the string. They gave the *o[du]vaġa* of a *kapala* camel. On that point they agreed to a like penalty. Whoever should want to alter this agreement at a future time, they fixed a similar penalty (for each), (a fine of) one *vito* horse and seventy blows. The witnesses were the monk Priyosa, Panaġara (?), and Kviṇaġa. They made a settlement.

*Note* : The meaning of the words *kapala* and *o[du]vaġa* is obscure.

## 210

(*A list of names with payments.*)

*Note* : The payments mentioned behind the names consist of 3 *muli*, 1 *muli*, and 1 *muli* followed by twenty-eight payments of 5 *khi* (of corn) each. At the end the total is given as 12 *muli*. It is clear therefore that  $12 \text{ muli} = 5 \text{ muli} + 140 \text{ khi}$ , i.e.  $7 \text{ muli} = 140 \text{ khi} = 7 \text{ milima}$ , since there are 20 *khi* to the *milima*. The *muli* therefore as a unit of value is the equivalent of 1 *milima* of corn.

## 211

(2) . . . .] concerning [. . . .] I am sending a letter. This letter there ? [. . . . .] you are appropriating the legal amount of tax from your own farm and you are not revealing (*praġ[ata]* *nikhaleṣi*) the tax of the other people. You are the third high official there to whom I have had occasion to send a letter about tax this winter. You have not sent even a third part of the third part of the tax. If they do not quickly bring the whole of this tax here, before long you will come here yourself in the rainy season of this year. Now [. . . if ?] they do not bring the tax of the *veġa kilme* women, we will [. . . . . ? . . . .]. Also the last year's tax [. . . . .] and in

the hand of Kunaṣena you sent interest due instead of the 5 *khi* of ghee. Here 2 *khi* of ghee was received ; there are 2 *khi* of arrears.

*Note* : *svachimna* (2) is quite obscure. For *śuka muli* compare Nos. 59, 309.

## 212

His majesty the great king writes, he gives instructions to the *cozbo* Somjaka. Now here Opḡeya complains that Kake and Lýipe let loose some mares in his *miṣi*-(field) to pasture. The Supis carried them off from there. Now they are making a claim against him for these mares.

## 213

.....] are not to be removed. So you have put the *cozbo* Šamaṣena's horse in the charge of Saṃgila as an *amtaḡi* (express). When this wedge, *etc.* ..... you must inquire. Along with it the hire of the horse of Šadaṣuta is to be taken out on equal terms ; the hire of the horse is to be given.

## 214

His majesty, *etc.* ..... Now I have sent the *ogu* Alýaya on a mission to Khotan. For the sake of the affairs of your province I have sent in the hand of the *ogu* Alýaya a horse as a present to the King of Khotan. Provisions for this horse are to be given from Saca and Caḡota : from Saca 10 *vacari* of meal, 10 *vacari* of *phalitaḡa*, and lucerne in two sacks, as far as Remena ; from Caḡota 15 *vacari* of meal, 15 *vacari* of *phalitaḡa*, and lucerne in three sacks as far as Khema.

*Note* : Read *dui goniyaṃmi aspista yava remenaṃmi . . . . . aspista tre goniyaṃmi 3 yava Khemaṃmi*. The word *aspista* is Iranian meaning " lucerne ". Cf. NP. *aspist*, *supust* (Steingass, *Dict.*) " trefoil, clover ", Pahlavi *aspast*, Pašto *špēšta* " lucerne " (Morgenstierne, *Etym. Voc. of Pašto*, s.v.).

*Phalitaḡa* is clearly some kind of horse food like *satu* " meal ", and *aspista* " lucerne ".

## 215

In the 3rd year, at that time the *apsu* Apñiya received three dead young animals.

In the 4th year the *apsu* Apñiya received one dead young animal, Kimciya received one young animal. In the 5th year the three *susaḡa*

received one young animal each. Two young animals they do not wish to receive.

*Note* : An alternative reading for *susāga* is *vuryāga*, a term which occurs elsewhere. *Susāga*, however, is also attested by the variant form *suṣāga* (387). If it is = Skt. *sūcaka* it might mean "informer".

## 216

The Khotanī Preṣāṃdha fled from the hand of Aṃti and went away. Now Dhṛaka [. . . . .] took there. He ( ? ) with Kilṃyāgi concerning this man. Here we the great [king] have investigated the matter with sworn testimony. Lṃyīpta and other people—the *kāla* Mutreya and the [*sada*]vida Kuṃḡeya, have sworn an oath ; thus they said. That man, Preṣāṃdha the Khotanī [fled] from the farm of Aṃti ; unjustly does Dhṛaka ( ? ) with Kilṃyāgi. For that reason the master [. . . . .] at the [king's] court, the *guṣuras* and (other) high officials must consider the matter in full detail.

*Note* : The term *pariharṣa ajhati* remains obscure. It does not occur elsewhere.

## 217

R. . . ] forthwith thereupon a fugitive man is to be quickly sent from there to the king's court here in the hand of a suitable man ; one who is not an artisan and not a subject of dispute. Now if you [do not] send (him), be on your guard.

## 219

His majesty, *etc.* . . . . . Moḡi makes a representation to the effect that he has a dispute with Camaka about a camel. When this wedge, *etc.* . . . . .

## 222

In the 22nd year of his majesty the great king Jiṭugha Mayiri, son of heaven, in the first month and the 25th day, at this date the scribe Ramṣotsa, Suḡuta, Sunamta, Kuṃṇita, and Caṣḡeya arose and gave as a present to the *cozbo* Somjaka *akri*-land of an extent capable of receiving 2 *khi* of seed of *aḡṇini*, and some more land outside—the extent of both together was (such as to receive) 5 *khi* of *aḡṇini*. The *cozbo* Somjaka arose and gave as a gift to the scribe Ramṣotsa and Suḡuta as a return for the land one rug (*koḡava*) worth 10 *muli*. They

agreed on equal terms. From this day forth in that land the *cozbo* Somjaka has full power to sow, plough, give it in exchange and do whatever he pleases with it.

## 223

His majesty, *etc.* . . . . . Samghila submits that he is about to go on a mission to Khotan. One express horse was to be given him there from the state. You did not provide a horse from the state (but) Samghila received a horse for hire. The cost of hire ought to have been provided there from the state. The *cozbo* *Ṣamaṣena* was security. When this sealed wedge-tablet reached you, forthwith thereupon you must carefully inquire with oath and witness, whether it is really so and however much the cost of hire was decided to be, (so much) must be collected by Larsu and sent here. A decision is to be made according to the Law of the kingdom, *etc.* . . . . .

*Note:* Read *na* for 1 (U.O. 3). Read *paḍuwaḡa* "security" for *paṭanaḡa*. The variants are mentioned in the notes to the text.

## 224

. . . . .] people in the state service. Beginning with Sunamta and Bimna the people are written down. In such a way (the people) from *Ṣamaṣena*'s household are to be written down. If it is different a decision is to be made according to law.

## ✓ 225

- O. (2) The *śramana* Samghaparana received 1 *milima* of corn.  
 (4) Another sowing (took place) in the land of [. . . . .  
 (5) From *Ṣokota* there was a sowing [. . . . .  
 (6) I sowed the land of *Ktesana*; 2 *milima* of corn was received.  
 (7) There was sowing in the land of [. . . . .]; from that 2 *milima* of corn was received, also 6 *khi* of wine.  
 (8) . . . . .] 1 *milima* of corn was received, also two rolls of silk were received, also twenty-five sheep [. . . . .

R. (1) . . . . .] and of *Budhaghoṣa* 3 *khi* of wine was received.

(2) The slave of Samghaparana entered into my house and ( ? ) three rolls of silk, (3, 4) also 2 *śata racana*, (5) and 1 *vuṣṣarta* (*rasṣarta*). There he was ( ? ). On this elevated ground there was sowing.

(6) Further *areṣa* [. . .] *palāṣa* [1].

(7) . . . .] time here I received (*pir.ci*) 2 < *milima* (?) > of wine *potḡa* and 3 *milima* of wine *ṣamiyo* for the sake of a woman.

(8) Further 3 *khi* of *giṃta* was received.

*Note*: This document is rendered unusually obscure, partly on account of its fragmentary nature, and partly because of the number of isolated and unexplained words occurring in it. Unexplained words are: *racana* (*ṣata racana*, *ṣata* may of course mean "100", in which case "200 *racana*"), *vuṣṣarta*, the reading of which cannot be determined with certainty since it is found nowhere else, *areṣa* which occurs elsewhere without its being possible to define its meaning, and *giṃta*, some commodity measured in *khi*, *oṣadha* cannot be = *asuṣadha* (*Khar. Inscr.*, p. 305), since there is no reason why *dh* should change to *dh*. The word *potḡa* (R. 7) may be short for *potḡoṇena* which occurs frequently in connection with *masu* "wine" as also does *ṣamiyo*. Of neither has the meaning been determined. In that case understand *milima* before the figure 2. *pir.ci* may be connected with *piro* "bridge".

## 226

His majesty, *etc.* . . . . . The *cozbo* Ṣamaṣena informs us that he has a dispute with various people (? *jana jānena*) concerning a transaction concerning camels and horses. In the [. . .]th year they are to be waited for (while) in the charge of this man, after the fourth year they are to be handed over to this Ṣamaṣena. When this sealed wedge-tablet arrives there, a decision is to be made thus.

## 227

. . . .] is to be sent here; nothing is to be kept back and nothing is to be made short.

## 228

His majesty, *etc.* . . . . . The *cozbo* [. . . . .] the other camel keepers are to be sent here. At that time the people of the *cozbo* Ṣamaṣena's household [. . . . .] are not to be removed. When the people of Ṣamaṣena's household shall again come here, at that time a camel [. . . . .]

R. The *cozbo* Ṣamaṣena, the old camel keepers.

*Note*: Read *uṭavala* for *sucavala*.

## 229

. . . . . the matter] is to be carefully investigated, and according as the law has been fixed of old in your province, in that manner a decision is to be made.



## 231

.....] the son of one woman. In the Duki mountain (there are) the son and daughter of another woman. When we come there, at that time, so that there shall be *chamni*, let the man be *chamni* on behalf of the man, and let the woman be *chamni* on behalf of the woman. For the sake of good luck, a present of one arrow has been sent.

*Note* : The meaning of the word *chamni* is obscure.

## 235

His majesty, *etc.* ..... Kuunġe's reports that Suġika (son ?) of Keniġa is appropriating *miṣi*-land belonging to him without just reason. When this wedge, *etc.* ..... you must investigate whether that *miṣi*-land really belongs to him and Suġika is appropriating it without just cause. Just as formerly it was the property of Kuunġe, (so now) it is to be handed over to him, and Suġika must not take possession of it without just cause and against the law. If you are not clear, *etc.* .....

His majesty, *etc.* ..... In this autumn the *kuvāna* corn from Caḍoda has to be loaded. From that I the great king have allowed half of the packed corn as a grant to the *cozbo* Ṣamaṣena. The other half is to be brought. The half that has been relinquished is to be provisions for Larsu.

In the 21st year, 1st month, 21st day, the *camkura* Kulavardhana was witness.

## 241

(*Fragment.*)

.....] should receive the price, the man is to be sent. If otherwise [you] do not quickly send this woman [. ....]

## 243

His majesty, *etc.* ..... Larsu informs us that Cakvala gave a horse to his father the *cozbo* Ṣamaṣena as a present. As a return for this two sheep and three *hasta varṣe* were handed over [.....]. The *cozbo* Ṣamaṣena died. This horse Cakva [la. ....] took. When this sealed wedge-tablet reaches you, you must forthwith carefully inquire in person whether it is really true that a high official has given away as a present something legally belonging to the king.

## 244

R. Also Kapgeya (son) of Cimola owes a camel to the *arivağa* Camaka. Let that Camaka be supplied (?) therefrom. Also Pgeca took three camels; by all means let them be under your care. Also orders are to be given that the wine which is on loan with (various) people, is to be delivered.

## 246

R. The householder Tsugiya, the householder Kuleya, Ponieğa Poğana, Kuñita, Kilğama, Suvaya, Lyipamma, Tameya: orders are to be given for all the people mentioned here to be taken out to the bridge. A letter of command has come from the king's court that all the people from Cađota and Calmadana are to be settled down here. With reference to this a letter (setting the matter out) in brief has been sent there. Do not worry about a present.

## 247

To the master, *etc.* . . . . . and thus I inform you; all is in (the sphere) of your divine knowledge. My wine is to be received [. . .]. It is now the third year that you have not sent this wine here. My [. . . . .] a man promised a horse here. The wine in his possession is to be taken. The wine must now without fail be sent in the hand of the *śadavita* Suğata. It is to be sent under seal, it is to be sealed with this seal which is the seal of the *cozbo*. [. . . . .] in the hand of Priyaśaya. Also [. . . . .] that is to be quickly sent here, and a letter in answer must be sent without fail.

## 248

. . . . .] he gives instructions to the *cozbo* Somjaka, and so you must know [. . . . . if] there is any news from Khema and Khotan, a letter of information must be sent to the foot of me the great king [. . . . .]

(4) . . . . . as in other cases] there is punishment and restraining [of witches], so now punishment and restraining of witches is to be made. Also [. . . . .] the fugitives who are there are all to be sent here. The royal camels there [. . . . . the *suvešta* Ma ?] reğa has to go on a mission to Khotan about important state business [. . . . .]

(7) . . . . . a to *gammi*] asked (*ya*[*j*]*ita*). They have been handed over to the *śramana* [B]udaseṇa. Instead of him [. . . . .]

is to be collected in one lump. As regards the royal camels there  
[.....]

*Note*: (3) Read *alpa puṃṇa* instead of *alpī puṃṇa*.

## 249

(*Fragmentary.*)

*Note*: Most of the preserved portion consists of the usual introductory formula of a letter. Of interest is the phrase occurring in the last line, .. *mṛdhena parichitama*. This is obviously identical with the phrase occurring in 385 *taha aku uparyam mṛdhena pratichami* (to be read *paḍichami*). What *mṛdhena* is, is not clear.

## 251

His majesty the great king writes [.....]

..] The *ambukaya* Apñiya went on an embassy to Khotan. When this sealed wedge-tablet reaches you [.....] is to be given (If) again now it should be necessary to go, an *arivaḡa* should quickly be sent to Remena.

*Note*: Read *remenammi* for *redvamnammi*.

## 252

Also corn is to be received by the *śramana* Saṃghapriya from Paruḡa. Suḡita must inquire (into the matter). If he does not deliver the corn, ( ? ) is to be given. Also instructions must be given to these people not to do anything Suḡita disapproves of. Also to the *samūda rayā* meat for eating is to be given, they are to be marked.

- R. (1) [.....] let them not keep back any of these things [...]  
(2) [.....] pomegranate, madder (*rotam*), Suḡita, and Puḡo [...]  
(3) [.....] must come here with [...] by no means [...]  
(4) [...] we will [...]; as a token of remembrance, a present of a bow-string has been sent and ( ? ).

*Note*: The term *samūda rayana* presents considerable difficulties. It is apparently the same as occurs in 387 (10). There, however, the text reads *samunṭa* instead of *samūda* here. Further, the passage in 387 runs: *samunṭa rayana imci visajidavya*. As the particle *imci* is only used in the documents to strengthen the negatives *na* and *ma*, it is clear that the syllable *na* in this passage is the negative "not" and has to be connected with the *imci* following it, and cannot form part of the preceding word (as it is printed). We must therefore take

the word as *śamumta-ṛaya* not *śamumta ṛayana*, unless we assume that the scribe has omitted one syllable *na*. If that is so the *śamudā ṛayana* in this passage must be from the context a genitive plural, and the context further suggests that it is some animal that lives on meat. The term *aṃgha* (= *aṅka*) "mark" is quite in conformity with this, since they would be marked if they were animals. With *śamumta* we may further compare *śamuta* in 15, where the element *ṛaya* is absent. That document deals with hunting (*načira*) and so would be quite in conformity with the word meaning some animal.

The term *aṃbaṃṇajayanṃmi* is completely obscure, as also is *śuḡa bhava* (O. 3).

*edeṣa* (O. 4) is a mistake for *edeṣa*.

## 253

From those one *arivaḡa* (guide) is to be given to the *cozbo* Bhagaṣena [. . . . .] and a keeper of the camel is to be provided as far as Khotan.

Note: Read *ca valaḡena* instead of *cavalagaṇa*.

## 254

His majesty the great king writes [. . . . .]

Here the *vasu suvetha* Bhimaṣena informs us that in Yaṇe aṇana [. . . . .] there she was taken in marriage by people belonging to the district (*kilme*) of the *ogu* Aśoḡa [. . . . .] sold. One son of hers in Calmadana, of the *ogu* Kirti [. . . . .]

## 255

Suḡuta says that land in Tsaga belonging to the Chinaman Aryasa [. . . . .] I have heard from the mouth of this Chinaman Aryasa; thus he said: At this time there is no land to buy. Concerning the boundary of this land I desire [. . . . .]

R. . . . .] son. Now the field [. . . ? . . . . .]  
[. . . . .] is the farm of Suḡiya.

Note: Insert *asiyade* between *aryasaṣa* and *śrudemi*.

## 256 and 260

[. . . . .] in the district of the *kala* Kacaka she was taken in marriage. By all means [. . . . .] they made (an equal division) of all [the property they inherited], only Patraya remained common property. Rutraya and Pamcama had this Patraya

working for them for eight years. When this sealed wedge-tablet reaches you, forthwith careful inquiry must be made into this matter, and just as Rutraya and Pamcama have had this Patraya working for them, so this Patraya is to be employed for eight years by the *suvēṭha* Bhimaṣena (260) and during these eight years Rutraya and Pamcama are not to take possession of this Patraya. When again Rutraya and Pamcama [ . . . . . ] then the *cuḍo* is again to be employed by them. If on the other hand there is any dispute, when they are present here at the king's court [ . . . . . ]

*Note*: The two numbers 256 and 260 clearly form part of the same document, and so have been translated together.

In 256 (2) supply [*sarva*] *bh[a]g[a] kiḍati*, a phrase used for the division of property inherited in common (cf. 18); or [*sarva sama*] *bhaḡa* as in 187.

The word *cuḍo* in 260 (2) is obscure. It presumably refers to Patraya.

Insert *yati* before *puna* in 260.

## 261

(Too fragmentary to translate.)

*Note*: Read (1) *matra dadavo* for *mahatvana* and *rotamna* for *goṣamna*.

## 262

His majesty, *etc.* . . . . . Apḡe complains that Bhaḡarka killed a camel belonging to him. This is the second time that a sealed wedge-tablet goes to you concerning this matter, (telling you) to send him here under escort; (but) he does not come here. When, *etc.* . . . . .

## 265

His majesty, *etc.* . . . . . The monk Saṃgharaḥki reports that they are abandoning his portion for the sake of others in *yamba* (?). When this sealed wedge-tablet, *etc.* . . . . .

*Note*: The meaning of the phrase *amñeṣa* . . . . . *choreṃti* is not at all clear, and the term *yambami* is completely obscure.

## 271

To his dear brother, *etc.* . . . . . Lyi[pe]ya sends health, much, infinite, and thus (writes): The people of my district (*kilme-*) who are in Caḍota should be completely under your care. Now I have delivered these (other) people of my district into your care. They are to be



taken as your own. Also the son [of . . . . .] gave you a command ( ? ) villagers ( ? ) are to be taken. Certainly you must take notice of this point [ . . . . . ] are to be taken. Where the ground is clear, in that district ( ? ), sandy land [ . . . . . ].

*Note:* Obscure words in this document are *nīciye*, *teyamgadhī*, and *proṭhavana*.

## 272

His majesty the great king writes, he gives instructions to the *cozbo* Somjaka, and so you must know what I write, namely: When I have given a command to do with the affairs of the state, day and night you must display zeal in the business of the state, guard is to be kept (over the kingdom) with care, even at the expense of your life; when there is any news from Khema and Khotan, you must send a letter of information to the feet of me the great king. Also you sent from there a letter of information in the hand of the *tomga* Vukto; from that I the great king learnt about everything. Also it appears that (*ityartha*) since last year you have been in great danger from the Supis and you settled the people of the kingdom (province) inside the city. Now all the Supis have gone; where they were formerly settled, there they have settled. In your province there has come about a relaxation. Also there is peace and quiet from Khotan. Now the *lautgaimci* people are to be written down. Only the city is to be defended; the other people of the kingdom are to be left alone; they are not again to be harassed (by being crowded) in the city. Also last year the royal *śuka* wine was collected there. Now it is heard that the tax-collectors and officials of wine department have used up all this wine. When this letter of instruction reaches you, quickly thereupon last year's *śuka*-wine and this year's wine is to be collected all complete, and is to be poured together in one place. Also just as there the *yatma* Parkuta collected and deposited the *kuṇana*, *tsamghina*, and *koyimamdhina* corn in all the offices of the city, even so now let the *kuṇana*, *tsamghina*, and *ko[yimamdhina . . . . .]* corn be collected and [ . . . . ] in the city. Also letter-carriers shall come here to the king's court on speedy business, let a beast be taken from whoever possesses one and the hire be paid from the state at a regular rate, so that the affairs of state shall not in any way become slack. Also let lucerne for fodder be collected in the town. Day and night *camdri*, *kamamta*, *rotam* (madder), and *curoṇa* are to be sent here quickly to the king's court. Also it is heard that the people of the kingdom there are harassing each other on account of old debts.

These well-to-do people are to be prevented from persecuting the debtor people. When there is peace and quiet from Khotan and the kingdom is stable, at that time they will pay. Also it is heard that there the serviceable well-born people are very much disobeying the *cozbo* Somjaka. They do not do right (to act) thus. I have put the kingdom into the hands of this man alone, (and) the state affairs are not to be run by everybody. From now on he must be no more disobeyed. The man who disobeys the *cozbo* Somjaka is to be sent here to the king's court, and he will receive punishment here.

*Notes* : Read *masuvi* for *masu vi* and cf. *Grammar*, § 75. Read *sarva* for *sarve* (5). Read *parīchinavitamti* (5) as one word (*Grammar*, § 104). For *ya sa* (7) read *yasa* (= *yaśa* Gen. S.). The term *lauṭgaimci* (4) which occurs only here is of unknown meaning. For *abhiṭhe* read *aspista* "lucerne", and cf. note in 214. Separate *cāmdrikamtarotam* as *cāmdri kamamta rotam*. In 714 *cāmdri kamamta* occurs again. Since the two words do not occur separately we cannot be sure whether there are two different commodities which happen to be mentioned together on the two occasions where they occur, or whether it is a compound expression. For [*nrve*]na (8) read [*rne*]na "debt" which is demanded by the context.

## 275

His majesty, etc. . . . . Since formerly from there the year's tax in Ajiyama-avana was assessed, twenty years have gone by. You have appropriated this tax there. When this sealed wedge-tablet reaches you, forthwith this tax—we have sent an account-document from here—with that account-document this tax is to be quickly sent here complete by Lepata, the *yatma* and the *aṣeta*; it is not to be kept back, it is not to be sent short.

## 278

(R.) Also we have put the cultivation under the care of Kurageya and Cuvalayina. Whatever food and drink is produced from it there is to be given to this Camja, and a document containing the reckoning sent to me. Also of Kuṣamta ( ? ) in the land Lyipana and Parvata sowed [ . . . . . ] has been put under your care. The corn from there is to be given to Camja. The reckoning is to be sent to me. If the *kilmecis* in Masina do not do his bidding, be on your guard.

*Note* : For *upta na* read *upamna* (*Edit.*, n. 3). For *cuvalaṣa* read *camjaṣa*. For *matavo* read *dadavo*. (3) For . . [*vi*] . . *ti* read *varitamti*; (5) after *amna* read *camjaṣa dadavo*. For *da[chi]nammi* read *masinammi* and after it *kilmeci*. These improved readings are due to an infra-red photograph.

279

His majesty, *etc.* . . . . . The *vasu* Suvarnamasuga reports that Cakuvaæ, sister of *kala* Acuñi of the district of Yaæ avana, was taken in marriage by Pæna who belongs to the district of Ajiyama-avana. That woman's *lote* and [*muke*]*si* were not taken to Yaæ-avana. There, sons and daughters were born to her. Camcã belonging to the district of Yaæ-avana took the daughter of Pæna in marriage. The rest (of Cakuvaæ's children) have remained belonging to Ajiyama-avana. On behalf of her mother Sarpina is in Yaæ-avana as wife of Camcã. Inasmuch as the father Pæna has given his daughter in exchange, with this claim, by the sons of Pæna [ . . . . . ].

*Note* : For *parihašina* read *parihaşena* (*Edit.*, n. 2).

283

[ . . . . . ] keenness is to be shown in the affairs of the kingdom, guard is to be kept with twofold, threefold care. If there is any news from Khema and Khotan [ . . . . . ] you sent a letter of report. From that I the great king have got to know about all the affairs. Also you inform us that on account of the beast(s) [ . . . . . ] the collection of *śuka*-(wine) is to be carefully deposited. Whatever now again [ . . . . . ] in the autumn another [ . . . . . ] the old enmity and suspicion that existed between them is to be forgotten. Those kidnapped people are to be set down gently and with food [ . . . . . ] they are to be treated with kindness like skilled people (?), they are to be properly nourished with food, so that there [ . . . . . ] all the tax in the city has been sent.

*Note* : Read *paraṣitaya* (5) as one word = *paraṣitae(-aḡa)* "kidnapped". For *mṛtuḡana* read *mṛtuḡena* (*Edit.*, n. 3). It is the instrumental from *mṛdu-ka* "soft" used adverbially. For *masuṣya* (6) read *manuṣya* and for *priya śitavya*, *priyayitavya* (Denom. verb from *priya*).

286

His majesty, *etc.* . . . . . Mōḡi complains that ( ? ). There, Kumdho, Platḡa, and Caru are witnesses. This dispute, *etc.*

*Note* : The passage *edaṣa caru oḡana goḡha paḡita* remains obscure.

288

At the feet of the master, dear to men and gods, honoured by men and gods, the Bodhisattva in person, the great *cozbo* Somcaka, the *cozbo* Yili and Namilḡaæ pay respect and send the health of his divine

body, much, immeasurable and such is our statement: It is a long time since we were able to send you a letter and a present. For that reason we earnestly beg your indulgence. Nothing should be unknown to your divine knowledge. This *śrāmaṇera* Cakvala has been sent to you to convey (wishes of) good health to your divine body. Whatever communication he makes to you there, by all means his words must be listened to. Let this *śrāmaṇera* be under your care. Let them do nothing in disregard of him. We have sent a small present so that you need not worry about a present. Later we will send a letter and present in the hand of Dharmapriya, which will be worthy of you—from Yili one rope, and from Namilgaae one *lastuḡa*.

To the feet of his dear brother the *cozbo* Budharačhi of unlimited merit, who abides in (my) heart, Dharmapriya sends health, much.

Note: Read *sampujitaṣa* in U.O. 1.

289

..... (3) the people of the kingdom. If there is a document containing a register of these people, Šeraka will bring it to you; (a document) in which these people [.....]

290

R. col. D. They swore an oath concerning Catroae and Somjaśrīyae. These people who have been consulted are to go away from Namarasma.

Note: Probably the scribe has accidentally omitted the *akṣara* na before *marasma*. *Namarasma* is a common name.

291

His majesty, etc. .... (3) Formerly from there (the tax) of *kučana* corn was assessed at 350 *milima*. The *yatma* Porkota has been sent there on the understanding that they will bring one-(third) part of it into the capital. When this letter of command reaches you, forthwith that corn is quickly to be collected. Forty camels are to be given loads of three *milima* each (each load consisting) of two parts *juṭhi* and one part *sahini*. (The remaining) two-thirds are to be deposited at Pisali. Fifteen camels whichever are ready first are to be taken out to (transport) the wine. These camels are to be taken from the military people.

Note: (3) For *chimditi* read *cimditi*. (5) For the unintelligible *prathame va ajho tre* read *prathame va atkōve* "the ones ready first".



## 292

..... gives instructions to the *cozbo* Somjaka ; (you) must be acquainted with what I write, namely when I have given a command concerning the affairs of the kingdom [.....] so a letter of information is to be sent to the feet of me the great king. Also from there in the hand of the letter-carrier Suḡi [.....] has now been handed over to the cavalry. Also again you report that the *kušana* corn has been collected, (so) you report, (to the extent of) 346 *milima* [.....] the corn is to be collected. Also those people of Caḍota who were carried off [.....] have come there into their own territory to Alma Bhumi [.....] are to be looked after as if they were your own. Also you report on the matter of the fugitives. Farmland and house must be given to those fugitives [.....]. Also *kharāḡi* and seed is to be given to those fugitives, so that they can make copious and plentiful cultivation.

*Note* : For *viṣe śammi* (4) read *viṣeyammi* (Skt. *viśaya*). In line 6 read probably *abhiraṃṣya(m)ti* "they will be satisfied". For *vinila* (6) read *vipula*.

## 295

.....] gives instructions to [.....] and the *kala* Karamtsa. Now the *cozbo* Suryamitra complains that the monk [.....]. Just as formerly the tax was a jar of pomegranates (containing) 1 *khi*, so now it is to be demanded. As regards the madder (*rotamna*) in Devi Catisae Avana, he has been excused from that, (so) do not ask for it. Again Suryamitra complains that a man Luṭhu in court, in the presence of the *gusura* and magistrates has contradicted (the fact that) he borrowed a girl Kuti from Suryamitra's farm. If this sealed wedge-tablet reaches you, forthwith quickly the girl to him [.....]

*Note* : For *dīṣita* read *yaṣita* (*Edit.*, n. 3), which is = Skt. *yācita* in the sense of "to borrow".

## 296

His majesty, *etc.*..... I the great king have granted to Moḥhakama in Vamtu-avana one man (called) Dhaṃmakathiga from the Calmadana agricultural estate (*miṣiyade*). In his place now, by me the great king, a fugitive man has been given there in Vamtu-avana. When this sealed wedge-tablet reaches you, whatever isolated Khotanese fugitive there may be, he shall be handed over to the messengers from Vamtu-avana.



In the 10th year, 2nd month, 4th day, in the great city at the king's court.

In Vamtu-aṇana.

Note: For [ka]mākathiga read [dha]mākathiga.

297

A. (N., xv, 79)

His majesty, etc. . . . . The *vasu camkura* Cakvala reports that Tsugešila, a native there of Yirumdhina-aṇana is removing the *hašga*. When this wedge-tablet reaches you, forthwith the matter is to be carefully examined there with sworn testimony, whether it is really so. According to the former law the *hašga* is to be sent here to the king's court.

Yirumdhina Aṇana.

B. (N., xv, 121)

... ] In that matter Puḡo is a witness there. The *ogu* Purnaśa seized two camels of Camaka. Thus the magistrates decided here at the king's court—that one camel from the *cozbo* Cimola and a second camel from the guards should be taken to Camaka. Up till to-day they have not taken them. When this sealed wedge-tablet reaches you, forthwith you must make careful inquiries there in person and according to the decision at the king's court these two camels are to be delivered to Camaka. If again there should be any dispute, etc. . . . .

Note: There are really two separate documents here, which have been separated accordingly. A appears to be complete; of B the beginning is missing.

In B read [*som*]s. *naša*[ca] (2) and [*ni*]tamti for [ . . ]samti. In line (3) read *vyoši*[davo] for *vyochim*[ . . . ].

298

In the 17th year of his majesty the great king Jitumgha Mairiya son of heaven at this date in the 4th month, on the 17th day Caku, Moḡe, and Aṣena made a lawsuit. Caku took it upon him to do the farm work, (while) Aṣena and Moḡe undertake to make the complaint at the king's court. Those ploughed fields of the farm which have been ploughed are to be properly watered and looked after. Both the internal and external cultivation is to be properly looked after.

Note: Since the exact meaning and derivation, cf. *vakoš*, is not known, the translation merely renders the general sense of the passage. The reading *lathani*, which was suggested instead of *lathaya* (*Lang. Kh.D.*, index, s.v.), is not possible.

## 303

(Fragmentary list.)

*Note*: This document contains a couple of completely obscure words not found elsewhere, namely *spaciyaña* for which read probably *spaciya* 2 and *patsa poña*.

## 305

The *kala* Kunala sends health to his dear brother, beloved of men and gods, the *cozbo* Somjaka, much, immeasurable. I am pleased that you are well; you will be pleased to hear that I am well; and thus I (write) namely: You know all (about the fact that) the load of the ( ? ) beast(s) was to be taken from Caḍota. The people of Calmatana loaded the corn from their own. Some took from it; others took from it again a second and third time. At that time the *yatma* Caule had to pack his load from that. He [loaded it] from his own [ . . . . . ]

*Note*: The reading and interpretation of [ . ] *taviḡi* remains obscure. *siṭhe* . . . . . *avaṣiṭhe* seems to mean "some . . . . . others". The combination does not occur again.

## 306

To be given to the *tuḡuḡa* Címola . . . . .]. From Saca one camel is to be given (and) it is to be sent back from Caḍota. Now in the spring-time he is going on speedy business. An unserviceable beast must not be given him, everything serviceable must be given him.

*Note*: Read probably *sarva* rather than *nadha*.

## 307

The son of the great king, the *kala* Kuṣṣuda sends health, much, immeasurable to the great *cozbo* Somjaka, of pleasant aspect, whose life is a hundred divine years worthy of him, a divinity in person; and I am exceedingly pleased to hear from you that you are in good health. I too am well, you will be pleased to hear, and thus (I write), namely: Just as formerly people belonging to my district have been under your care, so let them now be altogether under your care. Whatever tax (there is) from there, let it be collected. Also what corn had to be bought by (a payment of) wine, so let it be bought. Particular instructions must be given to the *yatma* and *aḡeta*, that nothing must be short and also to the *yatma* and *aḡeta* each of whom have to go in front.

*Note*: *eka ḍara na* = Skt. *ekātara*.

308

His majesty, *etc.* . . . . . Samasena reports that he has a dispute with Cugāpa about a man. On that point Namtiḡa and Cacuka are witnesses. When this wedge, *etc.* . . . . .

If you are not clear there, only oath and testimony are to be written in a letter and a letter of report sent here.

309

His majesty, *etc.* . . . . . gives instructions to the *cozbo* Somjaka, as follows: The people who were in charge of the government there before you, at that time they used to bring here 150 *milima* of *koyimamḡhina* corn. During the time you have been in charge of the province, since then the corn has not been brought. In winter there was a letter of command from here (saying that) that corn was to be brought to Calmadana. You have not sent it to Calmadana. When this wedge-tablet of command shall arrive there, forthwith this *koyimamḡhina* [corn . . . . .] is not, its equivalent in value (?) is to be purchased and sent here in the hand of Lyīpana. It must not be held back.

*Note:* The term *suka* <sup>✓</sup>*mulī* is difficult. If it < Skt. *śulka* it may be translated either (1) "tax" or (2) purchase value. Since the usual word for tax is *palyi* and we do not elsewhere find *suka* used for it, the first alternative is unlikely. If we take it as < Skt. *śulka* in the second sense, it is probably a different word from the *suka* which appears regularly as an epithet of *masu* "wine". The latter seems to have quite a different sense (*Language of Khar. Doc.*, index, s.v., *suka*). The term occurs again in 59 where it should be read instead of *śubha mulī*.

310

His majesty, *etc.* . . . . . The treasurer Kuvīṇeya reports that two men, fathers, belonging to him escaped and are there. When this sealed wedge-tablet reaches you, forthwith these men are to be carefully searched for. The bridge is to be put into the charge of Cimaka and Sekla, so that they shall not escape to another kingdom. In the year before last there was a wedge-tablet concerning these men (sent) in the hand of Suḡi, (but) up till to-day nothing has been heard. Again there was a letter of command in the hand of the secret agent Lyīpta and again no decision was heard of. Again there was a letter of instruction with a detailed account concerning these men in the hand of Suḡi. Now the matter has been carefully examined

here. (We find that) for three years these men have been working there and you do not send them here. If suitable people shall come here, these men are to be sent here in their hands, so that they shall not again disappear from the road.

*Note:* For . . . *sta pi ta re* read *dui pitare*. For *cima kaṣikaṣa ca* read *cimaka ṣeklaṣa ca*.

(The "traces of three or four lines" on the reverse can be read as follows):—

## A

- (1) ede mamnuṣa . . . . patruḡa
- (2) ṣa ca istri mamtritanti avi
- (3) ede anada pruchidavya ya . . gramammi
- (4) ya . . goṭhammi huanti

## B

- (1) avi cimaka ṣekla ṣa ca mamtritanti caḍotammi asti jalpitanti
- (2) suḡiyaṣa hastammi eka vara ede mamnuṣana prace anadi kilamudra giḍa biti vara
- (3) lyipta anadi lekha giḍa kapḡeyaṣa hastammi a[na]ti lekha . . huati
- (4) caturtha vara ṣoṭhamga . . . . .

The women said that these men are [. . . . .] and Patruḡa. They are to be carefully inquired after in whatever village and house they are.

Also Cimaka and Ṣekla have spoken. They said that they are in Caḍota. One time a letter of command concerning these men was taken in the hand of Suḡiya. A second time Lyipta took a letter of command. There was a letter of command in the hand of Kapḡeya. A fourth time the *ṣoṭhamga* [. . . . .]

*Note:* The text on the reverse, here printed, would seem to be a kind of postscript to the main document.

## 311

[. . . . .] is to be sent here in the hand of [. . . .]. If he takes compassion (?) on my life, I will be able to do a good deed in return for that person of excellent virtues. As a present one *hastavarṣaḡa* has been sent.

## 312

His majesty, *etc.* . . . . . Jihmaya complains that the hire of a man Kamki was awarded to him from Catata and Aya, (and) a

written document was made. When this sealed wedge-tablet reaches you, forthwith you must carefully inquire in person whether it is really so. According to what was decided here at the king's court so you must make a decision there. You must not act differently from that. If you are not clear, *etc.* . . . . .

## 313

(*List dealing with pake.*)

(*Column C.*) There is no mention of these people here (to the effect that you are employing them there).

*Note:* In column C read *nastiśa katha* as proposed by Professor Thomas (*Act. Or.*, xiii (1934), p. 55).

## 314

The *cva'ālayina* Maltśuta sends health, *etc.* . . . . .

A man Kol'yīśa [. . . . .] took a camel there to fatten. They made witnesses the *cva'ālayina* Maltśuta [. . . . .] Parneya Dhamāsīra and Capeya. These people (who are) witnesses there [. . . . .

## 315

His majesty, *etc.* . . . . . The *ogu* Śamaśena reports that formerly from there *tsamghina* tax was paid and that (now) they are not bringing even a quarter of it (and) they owe a great deal here. There the *tsamghina*'s must swear (an oath) and Kol'yīśa is to be carefully interrogated. When this wedge, *etc.* . . . . .

(*Cov.-tablet, Rev.*) A careful inquiry is to be made into the small cattle producing ghee and the cows. So much as there is must all be sent here.

## 316

To her dear sister Purnālazaa, Cukapae sends health, much, immeasurable, and thus (reports): I have sent you one *paṃzavamṭa* made of *prigha*, you must certainly send me a coat.

*Note:* For this doc., cf. Lüders, *Textilien im alten Turkistan*, p. 30. *prighamaḡa* is written for *prighamaya*. *prigha* is a kind of silk. Read 1 for *na* in line 3.

## 317

To the *cozbo* Somjaka of pleasant aspect, dear to men and gods, the *cozbo* Bhimasena [. . . . .] am well here. Whatever business there may be, there is no correct account of it with me the



great king. Also [ . . . . . ] also they are sending messengers. Even so you are unwilling, you do not allow [ . . . . . ] should be suitable. These people who administer the royal tax there [ . . . . . ]. The revenue which has been assessed from the town office there [ . . . . . ]. You write here on account of the reckoning. So in *protsa kresa* [ . . . . . ] time, so you must come here so that [ . . . . . ]

*Note* : Quite obscure is *protsa kresa*. It might be some place-name.

## 318

This document concerning a theft by Kacano (slave) of Saṃgila is to be carefully kept by Larsu.

This is the seal of the *cozbo* Imdraṣena and Kirtisaṃa.

In the ninth year of his majesty the great king Jitūgha Vaṣmana, son of heaven, on the 19th day of the 3rd month, at this date the *ogus* Asuraḡa, Piteya, Rohana, Jayaṣa, Kirtisaṃa, and Ldaṣa, the *cozbo* Takra, the *camkura* Purnadana and the *cozbo* Mitrapala heard (a case). Larsu reported, "property of mine was lost and was recovered from Kacano, slave of Saṃgila." (The property consisted of) :—

One embroidered *vidapa* ; a jacket made of white silk ; a *ṣamimna* ; a *lyokmana* of many colours ; a yellow-coloured *kuṇana*-garment ; a jacket made of hempen cloth ; a *kharavarna* garment ; an embroidered *lyokmana* ; a *kremuru* ; a *paliyarnaḡa* garment ; four golden *dare* ; one *varṣaḡa* ; five *hasta* of woollen cloth ; two blue-dyed *kiḡi*. These objects are valued at [ . . . . . ] all the property has been recovered.

*Note* : This document is treated by Lüders, *Textilien*, pp. 29, 30.

For *vi da pa na da ṣpa ta* read *vidapa* 1 *ṣpeta*. For *petavamnidaga* Lüders suggests *pitav*° "yellow-coloured" ; but an examination of the original does not bear this out. For *prahuni*, perhaps *prahoni* should be read. *Ṣaṃnapaṭamae* should be read instead of *ṣaṃnapata maha* (Lüders, loc. cit.). Many terms still remain obscure ; of *ṣamimna*, *lyokmana*, *kremuru*, *paliyarnaḡa*, *dare*, *kiḡi* nothing is known. *Varṣaḡa* is perhaps the same thing as appears elsewhere as *hastavarṣaḡa*. The term *umna* is taken as = Skt. *ūrṇa* "wool", though usually the group *rn* is preserved.

## 320

(Rev.) [ . . . . . ] will be. Considering that there is no other man there who would pay (proper) attention to (my) cultivation,

I am writing, now that I have an opportunity, to you ; and I request you to take thought concerning this Pkūvaṣena and let him go, so that he can take in hand my ploughing and sowing. If even so you do not take compassion and let him go, there is another man there called Sarpigā who is suitable. But this *pāḡanātsa* is to be written. By all means let Pkūvaṣena be freed and let go, I request you particularly. I have brought this matter to your notice now that I have an opportunity, lest there be an absence of opportunity in the future. I have sent this letter of request and greeting from the *rocakhora* of the *ogu* Jeyaśa, so you need not be angry about (the absence of) a gift. Since you went away from here your house and family are all well.

*Note* : Read *nirāvakāśa* (n. 4) and *ogu Jeyaśa ni rocakhorade*.

The words *rocakhora* and *pāḡanātsa* occur only in this document, and remain obscure.

## 322

This document concerning a man of Khotan is to be carefully preserved by Kilýaḡiya.

In the 21st year of his majesty the great king Jitugha Mayiri, son of heaven, on the 11th day of the 2nd month, at this date, Puḡo and the secret agent Opḡeya arose and gave a Khotanese man called Šamngo to the society of monks at Caḡota. Now again the society of monks at Caḡota handed over this man to the *vasus* Špirta and Kumnaṣena. This was written in front of the *cozbo*s Yitaka and Vukto. Whoever in the future [makes a claim] against Kilýaḡiya, the Kala Purnabala, or the *vasus* and *aḡetas*, shall have no claim to payment.

*Note* : For *kilyaḡiga* (C.O. 2) read *kilyaḡiyaśa*.

## 323

(Rev.) . . . ] news of peace. Another *acoviṃna* man is to be quickly sent here.

## 324

In the 4th year of his majesty the great King Mairi the son of heaven, on the 13th day of the 3rd month, at this date ( ? ) the Supis came to Calmadana ; they plundered the kingdom and carried off the inhabitants. The Supis seized a man called Šamrpina, a slave of the *vasu* Yonu and sent him as a present to Cinaṣḡaṣi (the Chinaman Šḡaṣi). Cinaṣḡaṣi (provided) from here, as a recompense for the man, two golden staters and two drachmas. (Consequently) that man

became the rightful property (?) of Şgaşı. His own master, the *vasu* Yonu, did not wish to remove the man himself, and permission was given to Şgaşı to sell him to others. Considering this Cinaşgaşı sold this man to Katge. As the price of the man [.....] and one bow is right. Cinaşgaşı has sold well and Katge has bought well. From now on [.....]

*Note*: Difficulties remaining are (2) *mahap[o]* . . . . *bulena kuşena* and (5) *na cimağa*. In both cases the writing is too faint to be sure about the correct reading. Read *tanuwağa* for *na cimağa*?

## 325

(Fragmentary.)

(Rev. 4.) . . . fifty blows, and all his beard (shall be) shaved off. Witnesses are [.....]

## 326

This document concerning the house and farm of the people of Traşa Avana [.....] and the house and farm and land of Kañaya is to be carefully preserved by the *cozbo* Şamaşena.

This is the seal of the *ogus* Pamcatva and Conakara and of the *cozbo* Bhimaşena.

(Rev.) [.....] and Picğa complained concerning the house and farm and land of Kañaya. The *vasu* Vuğaca and the *yatma* Yipicğa [.....] the farm and house and land of Kañaya belongs to Traşa Avana. On that point there were no witnesses. The *cozbo* Şamaşena made a representation (saying): The farm and house of Kañaya is our inherited property. There many old people of Cađota came out as witnesses. Considering that the house and farm and land of Kañaya is the inherited property of the *cozbo* Şamaşena, we have decided that this house and farm and land, along with everything on it belongs to the *cozbo* Şamaşena. There shall be no payments or receipts on the part of the people of Traşa Avana, the matter has been cleared, a decision has been made.

## 327

In the 23rd year, 2nd month, 4th day of his majesty the great king [.....] it is at this date. A slave of *caru* Lustu and Tsimaya, called Aşamna, sold thirteen *kuthala* in mişi-land to Kolaşi, slave of Acuñaaya. The price was given, one cow (worth) ten (units) in price. Further, aš *atğa* price, one *kořava* (rug) was given of the price

of five. The accumulated price was fifteen. Thus they agreed in front of the magistrates. The *kitsayitsa* Vārpa and the *kalas* Kutreya and Karamtsa were witnesses. The *cozbo* Lustu was a witness [.....] and Karamtsa and the *ṣoṭhamgha* [.....]

*Note* : Read *tsimaya*, probably, for *tsomaya*.

## 328

This is the seal of the *guśuras* Ca[k]urata and Aśoga.

[.....] Katgaya shall have ownership over this man for all matters. Witnesses there (are) the *ogus* Cakurata, Aśoga, Cakuraya, and Śamaṣena, and the *kala* Kunala. On the matter of ( ? ) his majesty must think. (This) has been written by me, Vutsaṣa (?).

## 329

His majesty, *etc.* [.....] (3) And now the business of the wine has come up at Calmadana. When this letter of command shall arrive there, forthwith wine (capable of being carried) by five camels is to be sent here in the hand of this Caulgeya. The load of one camel is 1 *milima* 1 *khi*, so that he can measure out 1 *milima* complete in Calmadana. From there [.....] together the wine is to be taken. This wine should be taken to Calmadana on the fifth day of the fourth month. By no means let there be any [.....] of the wine.

*Note* : Read (3) *caulgeyaṣa* for *ca opgeyaṣa*, (4) *yena* for *yana*, *maviṣyati* for *maviṣya deti*, and *sadha* (5) for *sarva*.

## 330

Concerning *aklatsa* camels from the Khotanese [.....] and the *śramana* Puṁña[.].ma—to be kept by the *cozbo* Śamaṣena.

This is the seal of the *vasu* Opge and the *carapurusa* Opge.

[.....] the *kori* Rutraya [.....] the *ṣoṭhamgha* Sucama [.....] the scribes Vuḡeya and Budharaḥki.

## 331

This document concerning a girl adopted from Priyapata is to be kept carefully by Kacana.

This is the seal of the *kala* Puṁñabala.

In the 11th year of his majesty the great king Jiṭugha Mairi the son of heaven, in the 2nd month, on the 8th day, at this date, (there is) a man called Priyapata belonging to the district of the son of the great

king, the *kala* Pumñabala. To him a daughter was born. They wanted to expose her on the ground. Kacana took her up from the ground. Kacana gave the "milk-fee" to Priyapata. It was settled as one horse. That girl is not to be sold by Kacana, nor mortgaged, nor removed from his house, and she is not to be ill-treated in the house. She is to be regarded as his own daughter. With reference to this girl in the future, a second (different) statement is not to be brought up by the man Priyavata or by her mother. (The document) has been written by me, the *śramana* Moṅhabudhi at the command of *kala* Pumñabala, son of the great king. It is authoritative in every district.

*Note:* Read *dita samjate* in U.O. 3. [*tve*] *na* in U.O. 4 remains obscure.

## 333

His majesty, *etc.* . . . . . (3) ( ? ). (4) From now on, a borrowed (?) horse is not to be sent out by you, only that which [ . . . . . ] will send out. The fugitives from Khotan who have entered the bridge there, in this way [ . . . . . ]. The [*cu*] *roṃa* is to be sent here in the hand of Lyipta. The horse(s) (employed in transporting) the wine [ . . . . . ].

*Notes:* For [*yata*] *naḡa* read probably *yaḡanaḡa* = *yācanaka* "borrowed".

*masu ammi* is to be read as one word, locative of *masu*.

## 334

The daughter of Kamkuca, called Kamcgoae [? . . . . .]

The daughter of the woman Ramotiyae was (taken in marriage) to Catisa deviyae aṇana ( . . . . . )

The adopted daughter of Pleya Balavaṃa [ . . . . . ] wife.

The mother of [ . . . . ka ] is from Catisa deviyae aṇana [ . . . . . ] by name is wife of Dhamakama.

[ . . . . . ] taken in marriage to [ . . . . ] aṇana, in Catisa deviyae aṇana.

A woman [ . . . . . ] by name [ . . . . . ] was taken to Catisa deviyae aṇana as wife of Mutraśra.

The daughter of Kamkuca [ . . . . . ] by name [ . . . . . ] the *korara* Cakvala [ . . . . . ]

## 335

This letter from the Khotani Śakha, concerning a camel is to be carefully preserved by Cuḡapa.



..... (2) and thus he says, namely : A long time has passed and we have not sent you from here a letter and present, nor have we heard anything from you there. For that reason very much [.....] should be. Also corn of yours was received here. The rest of that corn has been paid over [.....] the price of the corn must undoubtedly be sent from there [.....] should be paid [.....] we have sent ; you should not worry about a present.

## 336

This letter from the scribe Rams[otsa] concerning land is to be carefully preserved by the *cozbo* Somjaka.

## 338

To be opened by (my) dear brother, the *cozbo* Somjaka. ....] will be carried off. There in ( ? ) you certainly send new *vačhu*. Of them such of the people of my *kilme* who do wrong against each other, (in their case) a decision is to be made according to the law. Also concerning the camel of Kua about which there is a dispute, a wedge-tablet has been made. Of them [.....] is to be made. There will be a decision here : do not take counsel on the matter there. The arrangements for the exchange of wives (*striyana mukeṣi*) which have been made by the people of my *kilme* with outsiders (*parasya mulade*) Camaka knows. His counsel is to be taken. Such witnesses as there are—their evidence (*maṃ < tra >*) is to be written down and sent here. One *hastavarṣaḥa* is sent as a token of good will.

## 339

(To *cozbo* Somjaka.)

His majesty, *etc.* ..... Sucamma complains that a camel has been awarded to him from Pgena. Even so (Pgena) does not give it. Further, Pgena bound (?) his father Kuunge hand and foot and beat him. When this wedge, *etc.* ..... concerning the camel a decision is to be made in accordance with the former award ; the beating [.....]

*Note* : *asita* is not clear. Skt. *ās* does not suit the passage. The translation " bound " suits the sense.

## 340

(To *cozbo* Kranaya and *ṣoṭhamga* Lypeya.)

His majesty, *etc.* ..... The monk Samgaračhi complains that now five years his [.....] up till to-day, the hire

[.....]. When this wedge, *etc.* ..... you must ask how many months and days [.....] the camel went away [.....] is to be decided. If it is otherwise [.....] a decision is to be made.

*Note*: *Samgaraçhi* is scribal error for *Samgaraçhita(da)*, as appears from *Samgaraçhida* on the reverse.

## 341

His majesty, *etc.* ..... Also there the camels from the herds such as are three years old, and from that age up to eight years are to be sent here in the hand of the *ṣoṭhamga* Kolīṣa and Calmaṣa. On the tenth of the eleventh month, Pisali [.....] (4) the camels are not to be sent. A letter of information is to be sent first from Pisali. When you have read these (letters) the letter is to be sent from Pisali.

## 343

In the eighth year of the great king Jitūgha Vaṣmana son of Heaven, on the ninth day of the twelfth month, at this date the *cozbo* Larsu bought food for the order (*saṃghabhata*) for the price of a jacket. Received was *muli* 16, *khi* 15, and distributed. One *muli* remained over.

*Notes*: *muli* here is used as equivalent of a *milima* of corn, as in 210. *kṛita* here may be either *kṛta* or *krīta*.

## 344

(To *cozbo* Kranaya and *ṣoṭhamga* Līpe.)

If he dies this one is to be taken back. A decision is to be made according to the former law of the kingdom. If you are not clear there, there will be a decision when they come before our presence at the royal court.

## 345

In the 9th year of his majesty the great king Jitūgha Vaṣmana, son of heaven, 3rd month, 5th day, at this date, Larsu says: It is a fact that in Caḍota the monk Anamḍasena received 30 *milima* of corn on loan from Cuḡopa. Further he received 15 *khi* of wine on loan. In addition the slave of this monk Anamḍasena, Budhagoṣa by name, he stole from the house of me (and) Cuḡopa 12 lengths of silk (*pata*) and also 3 *urnavarande*, 2 ropes (*rasamna*), 3 felt garments (*namati*), 4 sheep, 1 *areṣa* amounting in all (*sarva-piṇḍa-gaṃnanena*) to the value of 100 *muli*. Concerning this matter Cuḡopa swore an oath. Thus the whole was to be paid over by the monk Anamḍasena and received by Cuḡopa and Larsu. Further that monk was owing at the court (*dvara[nmi]*) a fine of one cow.

Now again the monk Anamḍasena made representations with Larsu and made efforts. So Larsu desirous of acquiring merit together with the monk Anamḍasena, they came to an agreement with each other outside (the court). This monk gave the thief man Budhagoṣa to Larsu as equivalent to the value (namely) 110 *muli* of the corn Anamḍasena received on loan and the twelve lengths of cloth (*etc.*) that were stolen. Also the *cozbo* Larsu abandoned his claims against the monk Anamḍasena for this 110 *muli*. From this day forth Larsu shall have no claim against the monk Anamḍasena concerning this 110 *muli* and the [thefts] of his slave. Neither shall the monk Anamḍasena have any claim against Larsu concerning this thief man of his. Everything has been settled and a decision has been reached. If at a future time the monk Anamḍasena or his son or grandson, or any kinsman of his or son of a kinsman should want to alter this, or should stir up a dispute about the decision, in such a case their renewal of action (*muha cotamna*) shall be without authority and they shall incur a penalty. They shall pay as a penalty into the royal funds ([*ra*]yakammi) thirty lengths of cloth, and having paid all this penalty, without doubt it shall continue as is written above. Witnesses on this matter are the *ogu* Kirtisaṃa, Ldaṣa, Takra, and the *camkura* Anugaya.

(In) the monastery (*samgaramam*) : Cuḡapa, 3 *masuṣa* and 10 *milima* of corn ; half has disappeared ; *pasḍha* (= ?) ; Priyaśri, 1 *milima* of corn ; Saṃmarya, 1 *milima* of corn ; Saṃmapri, 1 *milima* of corn ; Jepriya, 1 *milima* of corn ; Capyana, 5 *khi* of corn ; Dhaṃṃaramna, 10 *khi* of corn ; Codistri (?), 10 *khi* of corn ; Narsita, 1 *milima* of corn ; Cimaḡa, 1 *milima* of corn ; [ . . ]kha, 1 *milima* of corn ; Cimḡge, 1 *milima* of corn ; Śirsa, 15 *khi* of corn ; Taṃcano, [ . . ] *milima* of corn ; Upateyu, 1 *milima* of corn ; Naṣoṡa, 10 *khi* of corn ; Saru, 10 *khi* of corn ; Codiru (?) and Titsa (?), 10 *khi* of corn ; Tsgatsi, 10 *khi* of corn ; Lakunaḡita, 1 *vacarina* ; Lḡipaṡa, 2 *khi* of *mahuraḡa* ; Maniḡi, 2 *khi* of *mahuraḡa* ; Capyana, 1 *khi* of *mahuraḡa* ; Lyipama, 1 sheep ; Cuḡapa, 1 *khi* of *mahuraḡa* ; Priyaśri, 1 *khi* of *mahuraḡa* ; Larsu, 1 *khi* of *mahuraḡa* ; Pepriya, 1 *khi* of *mahuraḡa* ; G. yaṃna, 1 *khi* of *mahuraḡa*.

Notes : Before *larsu* (U.O., l. 1) *cozbo* has accidentally been omitted by the editors.

In U.O. 11-12 *daṣa taḡa* is apparently a scribal error for *daṣa <cori>taḡa*.

U.R. l. 2, read *koṣava* for *kuṣava* ; *pasḍha* for *paṣḍha* ; l. 16, read *mahuraḡa* instead of *mahurḡa*.

346

Men ([*manu*]śarūpa) women ( ? ) . . . . .

347

. . . . . (is) without water. When this wedge and seal arrive there, you must carefully inquire whether it is really so. At present the *cozbo* Śamaśena is speedily bringing a letter of command concerning the affairs of the *potḡe*. Caule must not bar his way nor take him into custody. At such time as they are in our presence at the king's court there will be a decision.

*Note* : On *potḡe* see *L.Kh.D.*, index, s.v.

348

To be carefully preserved by Kilyāgi.

This is the seal of Tsugeśla.

This document is dated in the 4th month, 21st day. At that time Tsugeśla arose and sold a pot (*kalāśa*). Kilyāgi bought it and paid the price ( ? ). Tsugeśla received it and a decision was made. In future the one owes the other [nothing]. This has been written in the presence of the *cozbo* Śamaśena. It has been written by me the scribe Budharačhi and has authority for 100 years. Whoever at a future time shall disturb this arrangement shall pay a penalty—all to the Saṃgha—of twelve lengths of cloth.

*Notes* : In U.O. 2 *Kilyāgi* should be read a second time between *krīṃta* and *muli*. The phrase *cora amna rupa* is obscure.

For *dharaṇaḡa* the original actually has *ḡhananaḡa* which must be a mistake. Further a negative must be missing here and has been supplied in the translation in square brackets.

*ḡhamṡa* must be for *ḡamḡa*. The local speech did not distinguish cerebrals and dentals, but it is unusual to find the distinction neglected in writing.

His majesty, etc. . . . . (3) Also there six camels of the royal herds [ . . . . . ] 78 *milīma* of corn. Of this corn [ . . . . . ] this corn [ . . . . . ] is to be given. ( ? ) also [ . . . . ] counsel is not to be given. An estimation is to be made of the camels of the royal herds, and people are to be prevented from [ . . . . ] the horses. [ . . . . . ] There the female camels of the herd [ . . . . . ] wine, nor *śaḡi* wine is to be sent out. Also Cakuṡala took two camels to *kala* Purnabala. These camels died. (In the case of) these two camels *paṃcara* is to be given. This corn is to be collected. Of this corn another *yatmi* is to be made. [ . . . . . ] on the 24th day.

*Rev.*

[To be given] to Somjaka.

Concerning herds and camels [. . . . .] brought.

*Notes*: (3) Read *ṣo* instead of *yo*.

(5) *var ja vi da [vo]* is not at all certainly read.\*

(6) For *khulana diti* . . . read *khula uṭi ti* . . . . . For *śagri* read probably *śaḍi*.

(8) The reading *paḍeka* for *pajeka* suggested in *L.Kh.D.*, index, s.v., is not possible.

350

In the 4th year, 3rd month, 1st day, at this date the female camels of the queen have to be looked after by a man belonging to the *cozbo* Yitaka.

*Rev.*

(*Fragmentary.*)

351

His majesty, *etc.* . . . . . (3) And now many Supis have come to Navote. There they spoke thus [. . . . .] with retinue [. . . . .] in Caḍota they pass the time. Concerning (this matter) we have speedily sent a letter-carrier there. If this letter of command reaches you, immediately [. . . . .] so that no harm shall come from the kingdom.

352

If it is otherwise Kuge and Tsulga are to be sent under arrest here along with Kumsena (and) there will be a decision.

353

As a token of remembrance (I) have sent (you) 1 *cinaveḍa* (Chinese turban).

354

. . . . . is to be sent here, with a letter of information and a present. On the eighteenth day of the (?) month, a man is to be sent. If he does not come at that time this affair is not [. . . . .] shall be. As a token of remembrance one (portion of) ginger has been sent.

*Note*: *ya ti na maṣa* is obscure. It may be the name of a month

355

His majesty, *etc.* . . . . . Now by me the great king one fugitive man has been granted to the *kori* Sujada. When this wedge and seal arrive there, forthwith (a man) such as is not a skilled craftsman, nor a subject of dispute, should be given (to him). There is to be no withholding of him.



## 356

His majesty, *etc.* . . . . . Budhasena informs us that he has a camel with Kolyisa. It died. When this wedge and seal shall arrive there, forthwith careful inquiry is to be made with oath and witness (and) a decision is to be made in accordance with the law. If it is otherwise, (or) you are not clear there, they are to be sent in custody here to the king's court, (and) there will be a decision.

*Note:* The meaning of the word *abramo* is not known.

## 357

His majesty, *etc.* . . . . . (3) Also you have sent a letter of information in the hand of a letter-carrier, so we have become informed in detail. Also you inform us that people are harassing each other on account of old debts. They are to be stopped. When the kingdom is on its feet (again), then inquiry can be made. As regards payments of debts made since the plundering of the kingdom, inquiry must be made as to how they have settled such matters. Just as formerly you send from there *tongas* and their attendants (*vaṭayaḡa*), at that (usual) time you must send them to the king's court. The tribute is to be sent under supervision to the treasury. Also a great quantity of *curaṃa* is to be sent. Also *rotamṇa* to the treasury. Just as formerly, so now it is to be sent. *Karci*, *kamude*, and *curaṃa* are to be sent to the treasury. Other than that, nothing.

*Note:* (4) Read *aṃṇamaṇāna*. Delete *na* after *daraṃnaḡa*. Read *katha*, not *katham*.

(6) Read *aṃṇa* for *aṃna*.

## 358

His majesty, *etc.* . . . . . (3) We have been informed of everything from the letter of information which you sent from there in the hand of the letter-carrier Caḡhi. Also you inform us that two camels belonging to the *kala* Purnabala will not stay there but run away. These camels are to be properly looked after there. Let them become fat. They are not to be brought here in the autumn.

Also you inform us that a man belonging to Camaka of *kala* Purnabala is doing work there, and not other people; (and that) there are neither written documents nor witnesses. That man is to be removed in the name of the *kala* Purnabala. If anyone disputes this, they may complain at the king's court.

Also (with reference to your request to the effect that), "They

who commit crimes here should die here," we sent (the culprits) to you. (Of these) it is heard that Viharavala is wasting and destroying the wine and meat of his own tenants (*kilmeciyana*). As daily sustenance there is to be given to Viharavala, along with his son(s) and retinue, from his own estate, flour (*ata*) and meal (*satu*) (to the extent of) 4 *vacari*. He is to be kept under the conditions (prescribed) for criminals (in such a way, namely that) he shall not be free either hand or foot and shall not be *balasta*. Also they have sent from here to Sudarśana two pots. These are to be allowed to be taken in to him. In the (above-mentioned) manner food is to be given him from his own estate (*kilme*), and in the same way he is to be kept well guarded. Also there are two households there belonging to Sudarśana. These people are to be made swear an oath, and no mere scandal is to be talked from here or heard there. From time to time these people are to be allowed to go in to Sudarśana.

Also many times a letter of command has gone from here, (telling you) to give a fugitive man to the *ṣoṭhamga* Saluvi. Up to the present day you do not give (this). You play the procrastinator. You are quickly to give him: if again you do not quickly give him, have a care.

Sihadhamā's son is promptly to be brought out himself as a novice ( ? ) the *śramana* is to be given to others as a slave.

*Notes* : This document has already been translated by Professor Thomas in *Acta Orientalia*, vol. viii (1935), p. 64. As will be seen the present rendering differs in a large number of points from his.

(3) Professor Thomas takes *śaratammi* with the preceding sentence. That is hardly possible, because always in this language the verb is at the end of the sentence.

(4) *kaṃarēti* here, as elsewhere, seems to mean "works" rather than "causes to work". Compare No. 107 and *L.Kh.D.*, § 104.

(5) Before *iśeva* insert *teṣa* in the text which the editors have accidentally omitted. Read *sūṭha viheḍeti vinaḍeti divaṣi nisaḡa*. The first sentence ends at *vinaḍeti* "destroys". Viharavala although imprisoned was living luxuriously at the expense of his tenants, and wasting their substance. This is to be stopped. *Divāṣi* is quite clearly to be read and not *dinaṣi*. These adjectival forms in *-i* can be made from any noun, and are treated in *L.Kh.D.*, § 75. *Nisaḡa* is in all probability simply = Pali *nissaya*. That *ss-* is intended here is quite clear because single medial *s* become *ṣ* (voiced) in this dialect. In all the passages where *nisaḡa*

occurs we find *s*, not *ś*. That *ś* commonly represents *y* is pointed out in *L.Kh.D.*, § 16. Naturally such a form cannot belong to this dialect. Since *nissaya* is well known as a specifically Buddhist term meaning the fundamental requisites of life, the word is obviously imported from that source.

*Viharavala*, here as elsewhere, appears to be a proper name.

(6) Read *aṭa yaṃ ca satu*, as Professor Thomas points out.

*balasta* is an unknown word. Professor Thomas separates *ba lasta* and regards *ba* as = *vā*. This is not possible as initial *v* does not become *b* in this dialect.

*kuḍa* would be the regular form in this Skt. *kuṭa*, and so it is taken, tentatively, by Professor Rapson. Professor Thomas, however, regards it as equal to the common *kuḍaga*, and translates it as slaves ("boys"). There is, however, no authority for this word appearing without the suffix *-ga*. Nor does it suit the general sense of the passage (as interpreted by me; Professor Thomas renders it differently). Sudarśana is in prison. His friends have been sending him two pots (of ghee, or something).

(9) *khamnavataḡesi*: "you play the procrastinator," as interpreted by Professor Thomas (loc. cit.).

## 359

(To *cozbo* Somjaka.)

..... also he complains that of him there is a written document at the king's court (according to which) two camels were awarded to him from Pǵina. Of these he (Pǵina) gave one camel; the second camel he does not give. You must carefully inquire, and according as is written in the document, so you must now adjudicate in accordance with the law. You must not do otherwise there. Also he informs us that he received a camel on hire from Tsuǵeśla, and paid all the hire. This camel Varpe brought. On the way it died. Now he makes a claim against him. On this point a decision is to be made.

*Note*: Read *varpe*, not *varpi*.

## 360

To be given to *tuǵuǵa* Cimola, *sevena* Kolýiśa, the *kala* Kuna[la]' and the *cozbos* Kolýiśa and Somjaka.

*Note*: *sevena*, which only occurs here, seems to be some kind of title.

## 361

[.....] in the hand of [.....] in former time [.....]  
of the deity Acokisgiya quickly here is to be sent in the hand of Vuḡaca  
[.....] is to be sent here. From there you sent a letter.  
The maker of bows (*dhamnukara*) [.....] you sought.  
He says, there is a withholding from me of (?). To-day early you  
sent [.....]

*Note*: *sto* as it stands is unintelligible. Probably the scribe has  
accidentally missed something out. *sto* < *raṣa* > might be intended.

## 362

His majesty, *etc.*..... Also now the *suveṭha* Khoṣa has  
been sent on an embassy to Khotan. He has taken the members of  
his family to settle them in Caḍota there. These members of Khoṣa's  
family are not to be let go to Khotan. They are to be kept back in  
Caḍota there. Let them be under the care of you the governor  
(*rajadharaḡa*). Let them not get the better (of you). If lack of any-  
thing (*vekalya*) affects them, they are to be properly looked after.  
(When) he comes back from Khotan, he will bring them here.

*Note*: The last line, which is not legible enough to translate, has  
the appearance of having been written and then rubbed out.

## 363

To be given to *kala* Kunala.

## 364

(To *cozbo* Somjaka.)

[.....] Are quickly to be sent under custody to the king's  
court. They will make a complaint here in our presence, (and) there  
will be a decision. Let him (it) not be unlawfully taken from Camaka.  
Also Caṣḡeya has worked a slave belonging to Camaka for twelve  
years [.....] has brought. Again he demands the camel. This  
dispute is to be carefully examined in your presence with oath and  
witness. A decision is to be made according to the law. If you are  
not clear there, they are to be quickly sent here to the king's court  
under custody, and there will be a decision here in our presence.  
Also, they drag him round two cities in this dispute (?). As a result  
of that he died.

*Note*: (4) For *ṣava[tam]mi* read *vivatammi*.

## 365

(Fragment)

. . . . .] There must be no withholding [. . . . .]

## 366

(To *cozbo* Somjaka.)

His majesty, *etc.* . . . . . The *kala* Purnābala informs us that there a man called Kungēya is ploughing lands in Navāga āvana. And so he has taken from the farm. If this wedge and seal arrive there, forthwith careful investigation is to be made with oath and witness, (and) if it is really so, these lands are to be handed over to the people of Navāga āvana as their property. As regards the [. . . . .] of Kungēya [. . . . .]

## 367

(To *cozbo* Somjaka.)

. . . . . Now Puše is carrying the royal business. Two camels and a guard are to be given him from Saca. They will conduct him as far as the frontier. From Caḍota a horse and a guard fit for action (*aṭhove*) are to be given him as far as Khotan. If you withhold (them), or give a guard not fit for action, have a care.

## 368

His majesty, *etc.* . . . . . (3) ( ? ) There is no water in the cultivated land, it has become waterless. Now the water is to be diverted into their province. It is not possible [. . . . .] the people are to be written down. The whole amount (*pinda*) is 100.

Along with the *areṣas* they are to be taken on the fifteenth day of the seventh month to Saca in the hand of Camaka of Śapuka. You the *cozbo* Somjaka [. . . . .] or (if) they go beyond the (stated) time, such affairs as are ruined in Saca, I the great king will demand (recompense) from you [. . . . .]

Notes: (4) Read *śapuka ni camakaṣa*, deleting the anusvāra, and separating the words.

(5) For *vināṣiṣyanti*, read *vināṣiṣyanti*.

## 369

This document is dated in the (?) year, 2nd month, 5th day. We will receive the count of the sheep—230.



370

(To *cozbo* Somjaka.)

To the beloved of men and gods, of pleasing aspect, blessed with a good name, his dear brother the *cozbo* Somjaka, the *ogu* Alýaya writes asking after his health and well-being, again and again, much, immeasurable. And thus (he says), namely: I am your brother and kinsman [.....] on your account. If his majesty [.....] with feelings of love. Also the young son has been sent there who from the people [.....] giving and taking. By all means let him be under the care of you the *cozbo*. Also we inform you thus: Some men of Kroraina have stayed in our house. They are debtors to us. Those people have fled there by night. By all means let this person be under your care. As a token of remembrance (I) have sent one *hastavarsaḡa* and five [ ? ].

*Note*: (4) Read probably *vasitae* instead of *asitae*, as in note 4; from *vas-* "to dwell".

371

(To *cozbo* Somjaka.)

[.....] Whatever instructions he gives to the people, they must quickly act according to his word. He who disobeys the *cozbo* Somjaka and does not act according to his word, I the great king will investigate (the conduct of) these people here. Also the *dhamaka* household-people from time to time disobey the *cozbo* Somjaka, and do not have any respect for him. One time we will again investigate their behaviour here, and they will receive punishment.

*Notes*: (1) For *sa jamnena* read *vacanena*.

(2) *taḡa ede* cannot actually be read with any certainty as the ink has run. The meaning of *dhamaka* is quite obscure.

373

(To *cozbo* Somjaka.)

Also he informs us that there are two households. In that place there are other people near. If you have the wish, you may get the tax from there; if going further, it is more plentiful than that, that is to be given. Also of this Caḡgeya they ( ? ) the head in your presence. These are honest people who come there for an opportunity to live. You must act in such a way that they are under your care. You must make them inviolate (*anavarajhi* = *anaparādhyā*), and appease the

hatred (that is felt against them). Afterwards we will make a letter and present.

Notes : (1) Read *icha tade* as two words.

(2) Delete *yati* before *se dadavo*.

(3) The verb *pariyanamti* remains obscure.

(4) For *toṣu* read *doṣa*. *doṣa* like Pali *dosa* clearly means "hatred" and not "fault".

## 374

(To *cozbo* Somjaka.)

His majesty, *etc.* . . . . . Formerly from there the year's tax in Masina was assessed by the *tuḡuġa* Sudaršana and the *yatma* Aco, both from the people on private estates (*kilmeciyana*), and the tax assessed on the royal lands (*rajade*). When this wedge and seal reach there, forthwith this tax, complete, quickly [in the hand of] the *yatma* Aco [ . . . . . ]

Note : *Masina* may be a place name, or it may possibly be a technical term of some kind.

## 375

(To *cozbo* Vitaka and *tonga* Vuḡto.)

His majesty, *etc.* . . . . . Dmusvaṃta informs us that the household of the *suṇetha* Cinaṣena was granted by me the great king to this Dmusvaṃta. From it Baguṣaṃa took away five people. For that reason a letter of command went there with full details in writing (to the effect that) these people were to be handed over to Dmusvaṃta. And so you did hand them over. When this wedge and seal reach there, forthwith the matter must be carefully examined with oath and witness.

## 376

[ . . . . . ] you have not sent a letter of information. A second matter : the Khotanese made a cavalry attack in Remena, and carried off (*aḡasavida*) Namarazma the son of Namata. You remain silent. A third matter : a letter with an ensign went (to you, telling you) to get ready the *tsakemci* people. You kept it quiet and did not get the people ready. Suḡita took the letter of command to you. On the first day you read the letter, (and only) on the third day did you send the people out to the bridge. The porters (*pr̥ṭhabhāriḡe*) [ . . . . . ] complain (that it is) used up. A fourth matter :

Formerly letter-carriers used to go each month, (but) you withhold the letter-carriers. Opgeya demanded a letter in reply. On your account a letter is to go. For that reason I prevented him. A letter of reply was not taken in hand. From this letter of mine you can become informed in detail. Having read this letter, you must act quickly.

*Note* : (2) *paḍaka* is presumably = Skt. *patākā*, Pkt. *paḍākā*. *ḍ* instead of *ḷ* is unusual.

For *guṭa*, *guṭa* should certainly be read, which must be < Skt. *guhya*.

(3) For *vaṭidesi* read *vajiteṣi*.

(6) For *yaṭita* read *yaṭita*.

(7) For *vaṭiti* read *vajiti*.

## 377

(To the *kitsaitsa* Vārpa.)

[ . . . . . ] now the fourth [ . . . . . ] has been, (and) nothing has been seen. Of that camel [ . . . . . ] has been sent there ( ? ) Priyanaia [ . . . ] should be worthy. If [you] are in agreement (*samovati*) [ . . . . . ] should be sent. Here in the presence of the *ogu* I make a health-wishing letter for the sake of Priyanaia. [ . . . . . ] the camel is not to be sent *abramo*. So later that camel ( ? ) is to be considered by you. Now it is the fourth year that this camel has not been seen. ( ? ) Now this Toḡaja, along with Namtuje, went there in the < ? > month. There by my command ( ? ). He must not in future be treated as an authority.

*Notes* : (1) For *utaṣa* read *uṭaṣa*.

(2) Insert *yahi* after *picara* *siyati*.

(3) Read *purat̥ha* for *purata*, *śvasti* for *svasti*.

(4) Read perhaps *tena karamna*, not *dhana karamna*.

(6) Presumably a numeral has been omitted in connection with *mase*.

## 378

In the 6th year, at this date, Cuḡapa and Laza received *thubadauna* on loan.

To his dear brother *cozbo* Śamaṣena, of pleasant aspect and dear to men and gods, the *cozbo* Piteya pays his respects [ . . . . . ]

*Note* : *thuba da u na* is completely obscure.

## 380

This document concerning the girl Somjaśrae who was given as a present is to be carefully preserved.

This is the seal of Namiṣyanae.

## 381

.....] the *kilmeci(s)*. For just so long are men and beasts to be released from duty, until *cozbo* Dhamasena's [.....]

## 382

Yapgu's tax has been paid (consisting of) two felt garments (*namata*) and in place of the ghee, one felt garment. The hire has not been paid, nor the keep (*pačavara*).

Of Pleya, one *kojava* has been given instead of his consignment. The hire has not been paid, nor the keep.

Of *korara* Rutraya, the hire of the camel has been paid (to the extent of) 1 *muli*. Left over are *muli* 2.

Of Kamcaka, hire of the camel has been paid (in the form of) 1 *posara*. Left over are *muli* 2.

## 383

This document concerning the royal camels which are alive, concerning the female camels, and concerning the camels which are dead is to be carefully preserved by *kala* Cugapa and Larsu.

This is the seal of the *vasu* Kumsena.

.....] *putgetsa*; another camel a year old which is *pursaka*—one. Her daughter, 1 *putgetsa* (camel). Another camel [.....] another camel [.....]. Another black camel, 1 *noñi*. Her daughter, 1 *putgetsa*. Another camel [.....] 1. Another camel 1 *vaghu*. Her daughter, 1 *putgetsa*. Another camel [.....] 1 *amklatsa*. Another white (*špetaga*) camel 1. Another male camel, white ( ? ) 1. Another camel [.....]. Another black camel 1. Another two female camels were sacrificed. These camels [.....] at that time seven young camels died. Then again through that fault three female camels wandered away. Again from there [.....] died in Opimta's pond. Of that camel the *apsu* Calmasa was security. At that time the *kala* Sujata was keeper of the camels. This was written at the dictation of the *vasu* Kumsena [.....] witnesses of Kroraina [.....] witness. At that time the *vasu* Kumsena ( ? ) the royal camels. Another *koro* camel, one. (These camels have been entered.)

*Notes*: This document causes great difficulties firstly because it is full of technical terms, and secondly because in many places it cannot properly be read.

(1) For [a]ršiyo *pursaka*, read probably *varši yo pursaka*.

(7) For *puśga tam nikhami* read *puśgarāṇṇiyāmmi*. For *paṭanaḡa* read *paḡḡwaḡa*.

(8) For *uṭa a[laṃ]kalusu jata* read *uṭavala kala sujata*.  
Insert *vasu* before *Kuṃsenāḡa vacanena*.

## 384

This is a document of the *cozbo* Ṣamaḡena concerning Capnuneḡa.  
(*List of names.*)

An oath is to be sworn by these people. There stood as witnesses :  
(*List of names.*)

*Notes* : R. (1) Read *jaṃnasya*, not *jaṃnaḡa*.

R. col. A. (1) Read *kaḡeya* instead of *Paḡeya*.

## 385

To the foot of the master, *etc.* . . . . . his dear father the great *cozbo* Somjaka, the scribe (*divira*) Naṃdaḡena sends his respects and greetings, much, immeasurable. I am pleased that you are well ; I, too, am well here through your favour. This is what I have to say : All is in your divine knowledge. Whichever affairs you leave to me here, I receive them ( ? ). We are sending all the letter-carriers. Also by me there is to be received from the people there, from the monk Saṃgaratha one *arnavaḡi*, from Suyama (one) felt (*namata*), from *cāru* Jimoya one *namata*, from the *mararara* Kuvīṇeya one *namata*. By all means command must expressly be given to them, that they should send them here quickly. Also I inform you that *rotamṇa* (madder) is due (*kiḡamaḡa*) to me here. The *rotamṇa* should be sent here in the hand of the letter-carriers (*leha[raḡa]na*). (It will be) possible to do you a favour in return.

*Notes* : (3) *uparyāṃ mṛdhena* remains obscure. Read *paḡichami* for *pratichami*.

(5) Insert *avaḡa* before *teḡa piḡita*. For *ada* read *eda*.

## 386

(To *cozbo* Somjaka.)

His majesty, *etc.* . . . . . [ . . . . . ] informs us that the monks Moḡhapri and Saṃgaratha [ . . . . . ] a man belonging to him, and worked him for a month. After that they let him go back. This dispute, *etc.* . . . . .

Also the people of Caḡota are to be prevented from doing injustice to the people of the mountains.



## 387

His majesty, *etc.* . . . . . (3) You sent a letter of information in the hand of Opgeya. From that I the great king have become informed about everything. Also you inform us that the *kwāna* corn and the *śukha* wine [. . . . .] should have received on loan. If they have received it, to such an extent (*tatiyemi*) the whole amount is to be requisitioned and collected [. . . . .]. This revenue is to be brought here to the king's court. No obstruction is to be made. Also formerly from there, the camels from the herd and the horses of the *klasemcis* here [. . . . .] the *sujaḡas* (?) are performing state duties. When this letter of command reaches you, forthwith quickly 1 *milima* 10 *khi* of *rotamna* is [to be] taken from the *klasemcis* [. . . . .]. Also in Samarena the revenue is to be quickly sent here complete to the king's court. Also when the *tomgas* and their attendants (*upastaḡa*) here [. . . . .]. Cingasena has taken ten camels belonging to *kala* Purnabala there. If he has really brought them, these camels in equal numbers [. . . . .]. Last year you withheld the camels. If again you withhold these camels, from your own farm [. . . . .]. Now the *śamumta rayā* is not to be sent, only two felt garments are to be sent. Also a measure of thirty *saḡa* are to be sent [. . . . .] is to be sent here in the hand of the *tomghas*.

*Notes* : (6) For *sujaḡa*, *suḡaḡa* should perhaps be read, which may be the same word as *suḡe* in 107.

(7) Read *samarenamni*.

*upastaḡa* = Skt. *upasthāyaka*, Pali *upatthāka*. The usual form in this dialect is *vaṭṭhayaḡa*.

(10) Read *śamumta rayā na imci*. For *saḡa* read *saḡa*.

## 388

. . . . .] gives instructions to the *cozbo* Somjaka to the effect that now his [. . . . .] in regular succession *arivaḡas* will have gone to Khotan [. . . . .] is not to be made.

## 390

At the feet of the great *cozbo* Śamasena, beloved of men and gods, honoured by men and gods, blessed with a good name, who has set forth in the Mahāyāna, who is of infinitely pleasing aspect, the *tasuca* [. . . .] makes obeisance, and sends the health of his divine body, much, immeasurable. And for that reason first I am pleased that

[. . . . .] hearing that, you should be pleased. This is what I have to say : The tax there [. . . . .] Pideya came [. . . . .] called Suvamniya [. . . . .] here again [. . . . .] this matter [. . . . .]

## 392

To his dear brother *cozbo* Somjaka dear to men and gods, the *cozbo* Kolyiṣa pays his respects and sends the health of his divine body, much, very much. And thus (he says) : Now they have brought twenty royal camels from the king's court. [They are] very ill. We conducted the *pracukamaṃ nagara* from this kingdom to the open lands (*laṭhanami*). They came here. (When) this letter reaches you, forthwith quickly you must send people. The *pracukamaṃ nagara* are to be brought into the enclosed lands (*kabhodhammi*). Pḡena went to the mountain. Kuuna brought the camels there.

*Note* : *pracukamaṃ nagara* remains obscure.

## 393

(To *cozbo* Somjaka.)

His majesty, *etc.* . . . . . The *vasu kori* Rutraya informs us, that there a man belonging to the estate (*kilme*) of the *ogu* Viharavala owes twenty *muli* in Traṣa avāna. When this wedge, *etc.* . . . . .

## 396

His majesty, *etc.* . . . . . Cimaka and Šekla inform us that there the people in the state service disobey the *cozbo* Somjaka, they ( ? ), and do not act quickly at his bidding. When this wedge and seal reach you, forthwith there, the people in the state service are not to disobey the *cozbo* Somjaka, or transgress his commands.

## 397

His majesty, *etc.* . . . . . The *cozbo* Šamaṣena informs us that water in the *potḡe* [. . . . .] you must inquire whether it is really so. Like the rest of the people the soldiers in the *potḡe* [. . . . .] in such manner the people are to be written down by the *cozbo* Šamaṣena.

## 399

Of their dear brother *cozbo* Šamaṣena, of pleasant aspect, dear to men and gods, whose life is a hundred divine years worthy of him, famed with a good name, a divinity in person, the *ogu* Cimnapḡara and the *cozbo* Cinyāṣa ask the health and well-being, again and again,

infinitely. For that reason we are pleased in the first place (namely) that we have heard you are well. We also are well; hearing that, you should be pleased. This is what we have to say: You have sent a man Lýmǵeya here about the crows (?). In such a manner we have learnt about everything. Certainly you do not do right if you make a quarrel. As regards the blame of you which Kaǵeya, Lýipeya, and Pošarsa have been expressing as a result of their hatred, we do not believe it. At the same time you do not do right if you seek a quarrel as a result of that. ( ? ) the untruths from which trouble results for you, in that case you have repeatedly besought us that we should prevent them from (doing) that. Here we have prevented them. We have made a letter of command from the royal office. A decision must be made from the written letter which is in the hand of Nimeya. If you do not agree, they are to be sent here to the king's court under custody. As regards the danger and alarm which (is reported) from the army, you must act in such a way that you do not come to any misfortune, as a result of which your ancestral name will be destroyed. You will become informed from the communication which Lýmǵaya brings.

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To the great *cozbo* Yitaka, of pleasing aspect, honoured by men, and gods, famed with a good name, the *kāla* Kuṣanaṣena sends health, much, immeasurable. I am pleased that we have heard of good health of your body. I too am well; hearing that, you should be pleased. And thus I write, namely: Everything is in your mind. A camel is to be brought from you to me. You must not send a very old camel. For that reason this *stovamṇa* has been sent there to demand the camel. When this *stovamṇa* arrives there, having read the letter, forthwith the camel is to be sent in the hand of the *stovamṇa*. An old camel is not to be given. Let it be such a camel as will cause the Khotanese to admire us. If you do not send a camel as a result of this letter, then I will be annoyed (*parikleśami*). Again I have sent as a present one arrow (*kāḍa*).

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Of their dear friend *cozbo* Namtaṣena and Cataroyae, dear to men and gods, famed with a good name and of infinitely pleasing aspect, the monk Baṃgusena and Paḥgoyae, ask the health of their divine body, much, immeasurable. And now here I have heard the bad news that Anaṣena is dead. As a result of that news we have experienced

the shafts of great sorrow and grief in our hearts. That is something beyond even the powers of a Buddha, or a Pratyekabuddha, or an Arhant or a Universal Monarch. All come to the same end. Care must be exercised how we go, virtuous acts performed and purity maintained.

Notes : O. (1) *Cinyāsa* = \**Cinayāsa*. For the elision of the vowel see *L.Kh.D.*, § 12. The two brothers' names are formed in the same way. Indian *yāsa* = Iranian *phara*.

(3) The passage *yo gu ṣa mamtre ni asamta abhatayutu*, is still not properly cleared up. It is suggested in *L.Kh.D.*, s.v., *abhatayutu*, that this is miswritten by the scribe for *abhuta yatu*.

(4) *tade veyā nitya vare <ma> margetu* is translated, on the assumption that the scribe has omitted the *akṣara ma* before *margetu* by haplography.

(5) *kutu* is = Skt. *kutaḥ*, used here with a relative sense.

R.B. (1) For *pacguyae* read *Pacgoyae*.

(2) In *hiḍiteya* the *ḍi* is added below. It is obviously intended as a correction. Therefore *hiḍiya* or *hiḍeya*, which would be the correct dialectical form, is what the writer intended.

## 400

His majesty, *etc.* . . . . . Amṭaṣena informs us that Cakaṣā carried off Cramaena a man belonging to him to Khotan and bound his hands behind his back. Afterwards Cakaṣā came (back) from Khotan, (but) did not bring his man Cramaena here. So he speaks : "I have not brought him." When this wedge, *etc.* . . . . .

## 401

In the 10th year of his majesty the great king Jitughā Vaṣmana, son of heaven, in the 6th month, on the 10th day, at this date, there is a camel belonging to *ari* Kuṇḡeya with *cozbo* Larsu. Pleya, Caṣḡeya, Yapḡu, and Bhimaṣena took (it) on hire to the *khani* (mine, quarry ?) of the people of Yave avana. They did not bring the hire of this camel. They loaded it with *make*. A *putḡetsa* (camel) is to be taken as the hire of this camel. It is to be taken to *ari* Kuṇḡeya. That hire is to be made ready for the *ari* Kuṇḡeya in the tenth month. This has been written in the presence of the *guṣura* Kuṣanaṣena. There the witnesses are Kecana and Makasa.

Notes : (1) For *mahanuava* read *mahanuhava*.

## 403

His majesty, *etc.* . . . . . Anamdaṣena informs us [that . . . . .] sister called Cinaṣyaniyae. That woman [. . . . .] from

Khotan that woman came here with her brother Saġi[...]. Here they were handed over to Jeyaka as refugees. [...] took all the refugees. That refugee fled again from Jeyaka. In his place without just cause (*amnahetu*) he has been working the woman Cinaşyaniyae up till the present day. Such is not the law of the kingdom. (When) these people come here on state business [...] should have given. When this wedge, *etc.* [...] is to be handed over to Anamdasena and the fugitives [...] are to be sent here to the king's court. [There will be] a decision here.

## 412

His majesty, *etc.* [...] Yapġu informs us that of him with Ōgaca one sheep [...].

## 413

His majesty, *etc.* [...] informs us that they [...] the load is to be packed according to the law of [...]. Of them Jimoya and Koñeta [...] the magistrates spoke. Koñeta and Jimoya [...]. Now the load is to be packed. Koñeta and Jimoya [...].

## 414

[...] is to be sent. If you still have to stay in Şatre, so let there be *nite* (= ?) of us. Certainly you must act in such a way that [...]. The household-people have fallen ill [...] inquiry should be made. (He) should come here. Also you received a hand-written letter there [...] such man as shall be serviceable, in his hand [...]. Also from there you sent two sacks and two ropes for the *kotareyas* [...] They brought one rope. They did not give it complete. [...] The name of the [man] is to be written here.

*Note:* Since *şatre* occurs only here, it is not possible to say whether it is a place name, or a noun of undetermined meaning.

## 415

Concerning the son of Tsina, a novice, and an adopted child, to be carefully preserved by Şimema.

In the 7th year of his majesty Ciŋuġhi Mahiriya the son of heaven, in the 3rd month, 5th day, at this date. When the Khotanese plundered the kingdom of Cađota, at that time three young men of Khotan carried off the woman Tsinae. They came and gave her as a present



to the mother of *cozbo* Somjaka in the house of the *kitsayitsa* Luthu. They gave that woman Tsinae along with her sons and daughters. ( ? ) That woman Tsinae gave her son, a novice, five *diṣṭis* high, as an adopted child to the man Kacana. As milk-payment a *vito* horse was given. This (transaction was made) in the presence of the *cozbo* Somjaka. Other witnesses know about it (namely) : the monk Parvati, the scribe Budharaḥhida, the *vasu* Kolýiṣa, the son of a good family Lpatḡa, the monk Vyarivala, Priyavada, and Caṣḡeya. This was written at the request of that woman Tsinae. It was written by me the scribe Lýipatḡa at the command of the magistrate. It has authority for a hundred years.

*Notes* : (3) For *manare* read probably *manave* = *mānavaka*.

(5) The passage *khotaniye* . . . . *uthida* remains hardly intelligible, and therefore has been left untranslated.

## 416

[Cannot be translated, as it cannot be read with enough certainty. It consists chiefly of a list of objects exchanged. For *thavitaga* (2) read *thavastaga*. For *pari[kraya]* (4) read *pratikara*. For *moḥha by. ma* (6) read *moḥhakama*.]

## 417

I the *cozbo* Kranaya have released the priest Budhapala from [. . . . .]. In the farm one [. . . . .].

*Note* : *ap[ñi]ghade* in the text cannot be read with any certainty.

## 418

In the 36th year of his majesty Jitumgha Amgoka, son of heaven, in the 3rd month, 21st day, at this date, the priest Budhavaṃsa says that the priest Śariputra received as an adopted child from Denuga Amto his daughter called Śirsateyae. The priest Śariputra gave this daughter to the priest Budhavaṃsa as his wife in lawful marriage. The daughter of that woman Śirsateyae, Pumnāvatīyae by name, was given as wife to the priest Jivalo Athama. This Athama died. Then this priest Budhavaṃsa, of that daughter Pumnāvatīyae [. . . . .]

*Notes* : (1) Read *saṃvatsare* 20 10 4 2. For *Amgoṅka*, read *Amgoka*.

## 419

This document concerning a vineyard (bought) from Budhila and Budhaya is to be carefully preserved by [. . . . .] and Saṃgaśri.

This is the seal of the monks Śamca, Sujata, and Dhamila.

In the 23th year, 11th month, 13th day in the reign of the great

king Jitugha Amkvaġe, son of heaven, at this time Budhila and secondly Budhaya (two) of the sons of the *śramamṇa* Aṭhamo arose. They sold a vineyard of four *apcira*, and another piece of *letġa kuthala* land in the *miši*-(land). The whole amount is five (pieces of land). Anamda bought it and paid the price, 1 golden stater and another 2 *muli*, and a later amount of 12 *muli*. They agreed on equal terms. It was well bought and well sold. This was written in the presence of the bhikṣu-saṅgha at Caḍ'ota, at the request of Budhila and Budhaya. Witnesses were: the monk Budharačġi, elder of the saṅgha, the monk Yipiya [. . . . .] the monk, and *daśavida* Śamca, the monk Dhaṃamitra [. . . . .] the monk Dhaṃa[kama], the servant of the reverend Ridhasena, Cigita, and the monks Tsaġirsta and Śanaġa. This was written at the command of the bhikṣu-saṅgha by me the scribe Apġeya, and at the command of Budhila and Budhaya. Its authority is for a thousand years, as long as life. Whoever at a future time shall bring up arguments (in an attempt) to alter it, he shall have no authority in front of the bhikṣu-saṅgha. The fine (for such an attempt) is five pieces of cloth, and the punishment (*dhamta* = *daṇḍa*) fifty strokes. Thus carefully (its) authority (is fixed). There is no end.

The monk Budhavaṃa and the monk Bhatra are witnesses.

## 420

In the 27th year of his majesty the great king Jitugha Mayiri, the son of heaven, in the 1st month, 14th day, in this reign the *korara* Kamjaka owes one *vyala* camel to the *ari* Śaraspa. At the time the *ari* Śaraspa was about to die he left an injunction with his sister Śariyae to ask the camel of Kamjaka. Now Kamjaka arose, and handed over to Śariyae and Śrivamṇa one camel aged four years. For that reason ( ? ) Kamjaka took back one *putġetsa* and six *arohaġa muli*. There the witnesses are Ariśa, a woman Sevaśrīyae; on a second occasion the witnesses are the *kala* Cugape, Śamayamṇa, Larsu, and the *vasu* Kuṇita. The thread was cut. From now on Śariya and Suvamṇa [. . . . .]

Notes: (5) *utvara* in *utvaravarṣi* remains obscure.

## 421

This document concerning a horse from the woman Suvisae is to be carefully preserved by [. . .].

This is the seal of the *cozbo* Yitaka and Vukto.

Note: Read *vuktoṣa* instead of *Raṃśpoṣa*.

In the 3rd year, 7th month, 8th day of the great king, the king of kings [ . . . . . ], his majesty King Tajaka, the son of heaven—it is in his reign. There is a man called Kuṽaya, son of the *tasuca* Ogiya, and a second called Argiceya and his brothers Metroma, Cipitga, and Mudhaṽtsa; they are all domiciled in Ajiyama aṽana. They arose, and Argiceya and his brothers sold land to Kuṽaya. The capacity for seed of the land is two *milimas cūthiye*, two *milimas*. As price was taken from Kuṽaya one *agiltsa* camel. They agreed on equal terms. There (the following) witnesses know of this. Of the Magistrates (*mahatvana*) the *tasuca* Calaya, the *apsu* Vuḡina, the *vasu* Arcaka, the *ṣoṭhaga* Kustaṇaga, the scribes Tamaspa and Siḍnaya, the *aḡeta* Tagu, the *aḡeta* Śirzata, the *aḡeta* Payina ( ? ). The thread was cut. The *vyoga* was Piḡita by name. This hand-written document was written by me the scribe Moḡeya, son of the *ṣoṭhaga* Motega. Its authority is as long as life.

*Notes:* This is the only document dated in the reign of King Tajaka. Since it is removed from the other documents in date it is natural that it should show traces of certain linguistic peculiarities. Of these we may notice:—

(1) *raja* king appears instead of the usual *raya*. On the treatment of *-j-* see *Grammar*, § 17. The usual treatment is *y*.

(2) *uṭha* for the usual *uṭa* “camel”. In this word *ṭh* does not appear again, though in other words it appears regularly representing *-tth-*, e.g. *vaṭhayaḡa* “attendant”, and *kutṭhaḡkira*.

(3) In the native term *agiltsa* we have a variant for what usually appears as *amklatsa*, a technical term denoting some kind of camel.

(4) The genitive is almost invariably used instead of the nominative. For this reason *ṣarvaṣu* is probably to be regarded as = *sarveṣam*. The form is somewhat irregular, but an *e-* stroke may have been omitted by accident.

In line (4) read *aṽanammi* instead of *aṽanamnci* which is a misprint.

. . . . .] you do. When this wedge and seal reach you, forthwith this matter is to be carefully inquired into in your presence. A decision is to be made according to law, the former law of the kingdom. If you are not clear there, at the time the roads are secure, they are to be sent here in custody. There will be a decision here at the king's court.

## 425

This document concerning a transaction with the monk Jivamitra is to be carefully preserved by Cuḡapa.

This is the seal of the monks Śirmitra and Jivamitra.

In the 28th year of his majesty the great king Jitūgha Mayiri, son of heaven, in the 4th month, 2nd day, in this reign, there is a monk Jivamitra by name. He made a transaction with the *kala* Cuḡapa [.....] released (from obligation). Of these two, the monk Jivamitra along with Cuḡapa, there shall be no more giving or taking one from the other, or taking possession. Whoever at a future time wishes to make this otherwise and [stirs up] a dispute [.....] his representations shall be without authority, and the punishment will be *piṃḡatsa* [.....] the monks Sirmitra, Budharaḥḥi, Śronaḡena, and Śronaprema, [.....]priya, Samghabudhi, on account of the woman Camtroae, the former *cozbo* Ṣa [.....] a decision was made. A second time [.....] wrote a hand-written letter [.....] on account of the woman Camtroae. There is no giving or taking [.....] on account of the woman Camtroae. This food and drink one of another [.....] afterwards the children of Jivamitra have no claim against Cuḡapa.

For *piṃḡamṛka*, read *piṃḡatsa*.

## 430

His majesty, etc. .... Bimmaḡena informs us that he has received many offices there. From there you sent a letter of information concerning him. He is the *yatma* of the *kvaḡana* corn. He is to be let go and released from that office. (Someone is to be made *yatma*) who has formerly been *yatma* of the *kvaḡana* corn. When this wedge and seal reach you, forthwith this Bimmaḡena is to be released and someone else is to be made *yatma* who is *puke*.

Notes: For *ta[tha]taya* read *tapadaya*.  
*puke* remains obscure.

## 431-2

This document is written concerning the wine in Yave aḡana.

The *śuki* wine of the people of Yave aḡana for three years is to be separately measured out. Of the people of the *apsu* Śāca, and of all the people of Yave aḡana, the original *śuki* wine is 19 *khi* (each). It has been collected for two years. In the third year a letter came

from the *vasu suveṣṭa* Mareḡa (to the effect that) this wine was all to be sold for clothing and bedding (*astaramna vastaramnena*). Of this wine Parsu brought the price, one horse five years old, and with that horse he received five *khi* of wine and two *aḡiṣḍha*. Another second horse the *aḡeta* Śpaga took from here to there, and the *suveṣṭa* Mareḡa received it. With the horse was one *koḡava* and one *aḡiṣḍha*. A third horse I send from the *tomgha* Śāja. The *suveṣṭa* Mareḡa received it. (It is) four years old. Along with that horse one *avale*, two *koḡava*, and also one *aḡiṣḍha* were sent there. The total is forty-four, (also) one white *koḡava*. These objects were all packed there in the capital by the *tomgha* Śāja. In addition four *kavaḡi* made of felt and one *raḡi*. On another occasion the queen came here. She asked for one golden stater. There is no gold. Instead of it we gave carpet (*tavastaḡa*) thirteen hands long. Śeraka took it. Many people here know this matter as witnesses. (Also) one *artaḡaṣa*.

*Note:* For *raḡi* (*saḡi*) read certainly *raḡi*, which occurs also in 655 and 714. Cf. Lüders, *Textilien*, p. 21, n. 2.

## 433

His majesty, *etc.* . . . . . Bimaṣena complains that he and Vanamto received *arnavaḡi* ( ? ) from Kuule. Balasena and Canḡeya are unwilling to pay the price. When this wedge, *etc.* . . . . .

*Note:* *u[la]maka* remains quite obscure.

## 434

. . . . .] The *cozbo* Somjaka examined this dispute. Likewise there is a dispute between Kutreya and Budhasena's people. A long time ago Budhasena's daughter was adopted by Kutreya. After that they complained that Kutreya was owing on account of the milk-(payment). In the first year a [ . . . . . ] horse, in the second year a *tirṣa* horse is to be handed over by Kutreya, and taken by Budhasena.

*Note:* *paḍama* is corrected in the *Index Verborum* to *paḍama*. The usual form in this dialect is *prathama*.

## 435

His majesty, *etc.* . . . . . Bhimaṣena informs us that they employed a camel belonging to him to carry a load of *kuḡana* (-corn). It died on the way and did not bring its burden here. When this wedge and seal reach you, immediately careful inquiry is to be made. The traditional law of the land is that of whomsoever a man or beast



dies while in state employment, it has to be reckoned (= paid out) from the administration. So you must take this law of the land into consideration.

*Note* : (3) For *ima* read *ema*.

## 436

This document, concerning a dispute with Šamašena of Saca, is to be carefully preserved by Mašdhiġe.

This is the seal of the *cozbo* Šamašena.

In the 19th year, 1st month, 25th day of his majesty the great king Mahiri, son of heaven, in this reign, at this time, there is a man, the *sadavita* Mašdhiġe. Šamašena of Saca and Karcika complained concerning a man Rutraya. They said that as he was going on his way he was bound by Mašdhiġe. Mašdhiġe swore an oath concerning that and went away cleared. Again they said that he had been sold in Nina. Mašdhiġe swore an oath a second time. Again a third time Rutraya complained and lamented before the *kitsayitsa* Šayamma in Saca. On his account they again complained of kidnapping. The *cozbo* Šamašena decided this dispute. From now on Šamašena and Karcika have no claim on Rutraya against Mašdhiġe. They are not to take possession. There is to be no giving or taking. Witnesses there are the noble people, the *tomgha* Vukto, Pamcina the magistrate in charge of the boundary (*simici mahatva*), Rage, Cakvala, Rutraya, Saġapeya, the *tasuca* Cigha, Kacana, and the scribes Sunamta and Socara. This was written by me, the scribe Vuġeya at the command of the *cozbo* Šamašena.

*Note* : U.O. (5). The phrase *parašena muha rahitamti* is somewhat obscure. *Rahitamti* is probably a mistake for *\*garahitamti*, as suggested by the editors in note 2. The word *parašena* is not a proper name (as it is considered in the *Index Verborum*), but apparently the instrumental of the word *paraša* which occurs frequently in the phrase *paraša kiritamti* meaning "carried off, plundered".

## 437

This tablet (*paṭi*) concerning a girl Saġanāpaae (bought) from Suġi is to be carefully preserved by Mašdhiġe.

[This is the seal] of the *cozbo* Kapġeya and the *kitsayitsa* Luṭhu.

In the 34th year of his majesty Jiṭuġha Amġoka, son of heaven, in the 2nd month, 12th day, in this reign, there is a man of Caḡota, Kompala belonging to the *kilme* of the *camkura* Kapġeya and his

son Suḡi. These sold a girl five *diṣṭis* tall to the monk Budhaṣena and Maṣḍhiḡe. The value of that girl was reckoned at forty-five *muli*, and they made the agreement. So this Kompala and Suḡi received one *viyala* camel worth 42 *muli*. The remaining 3 *muli* was kept back. Concerning this sum, these people, Suḡi and Maṣḍhiḡe, have now complained in our presence. The *camkura* Kapḡeya and the *kitsayitsa* Luṭhu examined (the dispute) and made a decision. So the *camkura* has given freedom with reference to that girl to sell her outright (*muṣāya* (?)); so now that girl Saganāpaae has become the property of this Maṣḍhiḡe. Even so as a remnant of the first price was kept back, so now that price is to be received with one addition (*eka ayogēna*). The sum (is now) five. (Payment of) anything else is prevented, and the total amount (*muli piṃḍa*) is to be paid by Maṣḍhiḡe—5 *muli*—and received by Suḡi. From now on with respect to that girl Maṣḍhiḡe shall have authority to do what he likes with her. He shall be master over her in all matters. Whoever at a future time, whether he be brother of *camkura* Kapḡeya, or brother's son, or grandson, or relative, or any other dependent (*kilmeci*), shall again bring the question up before the *vasus* and *aḡetas* concerning that girl, and shall desire to make it otherwise, his representations at the king's court shall be without authority, and he shall pay the penalty which ensues (namely, a fine of) one four-year-old gelding and fifty blows. All this penalty shall be paid, and this shall remain as is written above. This was written by me, the scribe Bhammeca at the command of the *camkura*.

## 438

His majesty, *etc.* . . . . . Bhimaṣena informs us that he is not a hereditary *arivaḡa*. He does not know properly the Khotanese *mata*. You make him an *arivaḡa*. He is not to be made an *arivaḡa*.

*Note*: The meaning of the word *mata* remains obscure.

## 439

His majesty, *etc.* . . . . . Bhimaṣena informs us, that he has received the queen's cows; that he is keeper of the sheep in Yaṁe aṁana and also *yatma* of the *kuṁana* corn; and that now you are handing over the king's cows to him. This is not lawful that one man should hold five or six offices. When this wedge and seal reach you, you must make careful inquiry whether he has really held so many offices. (If so) the king's cows are not any more to be handed over

to him. The king's cows are to be handed over to a man who has not held (any other) offices.

Note: (4) For *kuvi* read probably *bhuvi* = *bhui* (573) "more" (Skt. *bhūyas*).

## 448

One *kojava* is to be bought by Kungeya with the royal corn. If you do not apply zeal in this matter, you will later receive dismissal (*apanaya*). The *daśavida* Ogaca and Kungeya: one *kojava*. Zeal is to be applied.

Note: (2) For *pacadara* the correct form would be *pācadara*. Misprint?

## 450

Lyipana writes, he sends health to Kroae and Luḡaya, much, immeasurable. And thus you must know what I write. In the spring there you must not take the opportunity of cultivating the land. It is now the fourth year that you cut off my tax. I have given permission for your house and land to be sold. You, along with your mother, wife, sons, and daughters must come here. The ploughing must be done here. (Of) my tax only *rotamna* and *curaṃa* is to be brought here. No other tax is due to me.

## 462

Obv. (*List of names.*)

Rev. In the 5th month, 10th day, whoever does not come there, (there is) a fine of 10 *khi* of his rations (*pake amna*) and fifteen strokes.

## 468

His majesty, etc. . . . . Whereas formerly from there the year's tax from the *kilmecis* in Ya'vé a'vana was reckoned at a load of corn coming in all to 15 *milima*, (this time) they have not so brought it. The camel which was acquired by the *kilmecis* for hire, has been sold. It has come here for 100 *milima* of corn. The price of that camel is to be given by the *kilmecis*, it is to be taken from them. These *kilmecis* are doing each other wrong. The powerful *kilmecis* do wrong to certain *kilmecis* [ . . . . . ]. However much the load, little or big, is, in that manner, little or big [ . . . . . ] is. These people must not ask an excessive price (*ajhi muli*) [ . . . . . ]

Note: *ṣataḡa* is probably a scribal error for *ṣa* < *yī* > *taḡa*. Compare 52 *na mahi parikrayena nadhami uta ṣayita*.

470

His majesty, *etc.* . . . . . Yapǵu informs us that last year he took out a camel. You have made a reckoning this year. You have made a written document. This document has been brought here.

*Notes* : (2) The reading *asya* is somewhat doubtful. In the edition *vana* is proposed as an alternative. The genitive *asya* (of the pronoun) does not occur in this language, and may therefore be ruled out. Probably *tusya* should be read.

(3) *katvetha* presumably means "you have made", and so I have translated. If so it is an irregular and corrupt form.

471

. . . . .] forthwith careful inquiry must be made in your presence there. The people whom they brought back, these people are to be settled there in the house of Kamguca. What the frontier guards took from these refugees, this is to be restored to those same Khotanese as their property. It is not right to take the property of refugees without a legal decision. It is not to be taken by the frontier-guards. Concerning this a document (*śilyōga*) written in detail is to be sent to the king's court. These people in dispute are to be sent to the king's court under custody.

473

His majesty, *etc.* . . . . . Yapǵu informs us that the monk Saṃgasira mortgaged a vineyard and ploughed field belonging to him. Careful inquiry must be made in your presence whether this has really been mortgaged. This ploughed field and vineyard, as his own property, is not to be abandoned by Yapǵu. It is to be returned (to Yapǵu) as his property by the man who mortgaged it. If it is otherwise, *etc.* . . . . .

474

His majesty, *etc.* . . . . . The *suvietha* Bhimagena makes a representation that the sister of Yapǵu who is *kilmeci* in Yaṁe āvana was taken as wife by the *śramamṇa* Saṃgapala, *kilmeci* in Catiga devi āvana. Neither *mukeṣi* nor *lote* have been taken. When this wedge and seal reach you, careful inquiry must be made. If she was taken in lawful wedlock, (the inheritance) is to be divided in equal portions between her sons and daughters. If, however, he has not made *mukeṣi* and *lote*, there will be a decision here.

## 475

To the beloved of men and gods, *etc.* . . . . . And thus I inform you. These people of my household should certainly by all means be under your care. As regards the camel brought here by *patsemne* Bhaguseṇa, certainly instructions about this are to be given to Cinaśa. This camel is to be properly looked after.

## 476

To the feet of their dear father Yapḡu, *etc.* . . . . . And thus I write. We have all arrived here in health. The *aśa* have not received their wages. (It is) 1 *milima* and 10 *khi*. (Also) the felt and cloth is to be sent. The sheep are to be sent.

*Note*: *aśana* is obscure and occurs nowhere else. We can take it either as one word or as *aśa na*, *na* being the negative. The latter is perhaps the most probable since the things mentioned at the end of the text have presumably to be sent for this purpose.

## 477

In the 9th year, 11th month, 3rd day before the *cozbo* Lyipe. This corn has to be collected by the elder Yapḡu and given to the monk Močhaṣena.

The *daśavitas* Jivadeya and Kalyanadhaṃa, 2 *milima* 12 *khi* of corn.

The *daśavitas* Yonu and Uvaṣena, 2 *milima* 2 *khi* of corn.

The *daśavitas* Rutrapala and Rutraṣena, 3 *milima* of corn.

The elder Yapḡu.

## 478

In the 10th year of his majesty the great king Jitugha Vaṣmana, son of heaven, in the 6th month, 10th day, in this reign, the army people came from the capital—the *guśura* Kuṣanaṣena, Caruveta, the *spēṭha* Vidhura, the *ovalayimna* Purnāvaṃta, the *cozbo* Namtipala, and Paluḡeya. Corn for maintenance (*aṃna nisaḡa*) was disbursed among these—for the *guśura* Kuṣanaṣena 4 *milima* and 10 *khi* of corn for one month and three sheep; for the *cozbo* Namtipala 4 *milima* 10 *khi* of corn and three sheep for one month.

## 479

His majesty, *etc.* . . . . . Yapḡu informs us that Śrute received *tarvardha* from him. When this wedge and seal reach you, the witnesses, his friends, are to be immediately examined in your presence, whether



it is really so. If Śrute has received *tarvardha* from them, by whom the house of Śrute has been received, from him *tarvardha* is to be taken by them. If there is any dispute, *etc.* . . . . .

*Note:* The word *tarvardha* which occurs only here is obscure. Nor is the reading perfectly certain. See the notes in the edition.

## 480

His majesty, *etc.* . . . . . Yapgu informs us that he in royal business [. . . . .]. He makes a claim against him. This dispute is to be fully examined. When this wedge and seal reach you, forthwith this dispute is to be carefully examined in your presence. Just as formerly the dispute was investigated, so now a decision is to be made. If formerly the dispute has not been investigated, a decision is to be made according to law, *etc.* . . . . .

## 481

His majesty, *etc.* . . . . . Yapgu informs us that his sister Sugnumae is the mother of Dhamapri and Sumadata. *Loti* and *mukeṣi* have not been given. When this wedge and seal reach you, forthwith you must make careful investigation. Whatever are the *veḡa kīlme* obligations of Sugnumae, this tax is to be provided in Yaṇe aṇana by the sons of Sugnumae. If there is any dispute, *etc.* . . . . .

## 482

His majesty, *etc.* . . . . . Śakā complains that Molýina has received land in his estate (*kilmeyammi*). The *śadavidas* and *karsenavas* encroach on it and do not allow him to cultivate. They cut the trees off it and sell them. It is not right for people to cut down other people's property. When this wedge and seal reach you, forthwith you must make careful investigation with oath and witness, whether it is really so. The *śadavidas* and *karsenavas* are to be stopped from that (so that) they do not encroach on Śakā. The former legal arrangement is that whoever cuts down trees with the roots is to be prevented (as regards) the trees (still) existing, and the penalty is (a fine of) a horse. If he cuts off the boughs (*lada*) of a tree, he is to be punished by the fine of a cow. A decision is to be made according to law, *etc.* . . . . .

## 484

His majesty, *etc.* . . . . . Yapgu informs us that he has one military camel. A letter-carrier came here by it. When this wedge

and seal reach you, forthwith careful investigation must be made in your presence whether he really has one military camel. This year [.....] is not to be harassed. If he has many military camels [.....]. If you are not clear there, there will be a decision at such time as they are at the king's court. There [.....] there is not the name of Yapgu.

## 489

Regulations for the community of monks [.....] to be carefully kept.

This seal [.....]

In the 10th year of his majesty the great king, Jitugha Mahagiri, son of heaven, in the 12th month, 10th day [.....] the community of monks in the capital laid down regulations for the community of monks in Caḍota. It is heard that the novices do not pay attention to an elder, they disobey the old monks. Concerning this these regulations have been laid down by his majesty in front of the order of monks. The elders Śilaprabha and Puṃṇaṣena (are to be) in charge of the monastery (*viharavāla*). They have to administer all the activities of the community. (Disputes) are to be examined in accordance with the law. All the activities of the community of monks are to be administered by them [.....] so that the community of monks shall be content in mind (*atananṇa*). Whichever monk does not partake in the activities of the community of monks shall pay a fine of one roll of silk. Whichever monk does not take part in the *posatha* ceremony, his penalty is (a fine of) one roll of silk. Whichever monk at the invitations to the *posatha* ceremony enters in householder's dress, shall pay a fine of one roll of silk. Whichever monk strikes another monk, (in the case of) a light (blow the fine is) five rolls of silk, (in the case of) a moderate (blow) ten rolls of silk, (in the case of) an excessive (blow) fifteen rolls of silk. Whichever householder to a monk [.....]

## 491

His majesty, *etc.*..... Samgaratha complains that the Supis carried off a slave of his called Budhaśra. From there he fled and came back. Of that same Samgaratha [.....]. From now on no one else has authority over this slave. He belongs to Samgaratha.

492

His majesty, *etc.* . . . . . The monk Močhaṣena informs us that Samājhā pledged a woman of theirs, Camavati, with Yonge. Samājhā died [ . . . . . ] they produce a written document. It is not lawful to sell the property of a master without asking his permission. (The question) must be examined with oath and witness according to the king's law. If you are not clear there, only the testimony and oath are to be written in a letter and the document is to be sent here in the hand (of a suitable person).

Such is not the law (that) a document is to be written without the master (?).

*Note*: The last line is difficult, *yena* does not seem to make sense. An alternative reading proposed is *vina*, which has been taken for translation. On the other hand *vina* "without" does not appear elsewhere in the documents.

494

His majesty, *etc.* . . . . . They have now brought here a letter of information from you there (saying) that Paḡina is now trying to recover a debt of gold from Močhapriya (lent) before the plundering of the kingdom. The established law here is that what has been given or received before the plundering of the kingdom by the Khotanese, cannot be the object of a legal dispute. When this wedge and seal reach you, forthwith careful investigation must be made in your presence. The debt (incurred) before the plundering of the kingdom which Paḡina is trying to recover from Močhapriya, concerning this, Paḡina has no right to receive anything from Močhapriya, he must not take possession. Whatever other dispute there is, there will be a decision in our presence at the king's court.

In the 8th year, 5th month, 16th day, in Deviae Peta aṽana, at the command of the *ogus* [ . . . . . ].

495

In the 8th year of his majesty the great king Pepiya . . . . . son of heaven, in the 2nd month, 24th day, in this reign, there is a man resident (*kilmeci*) in Yaṽe aṽana called Apcula. He arose and sold land. Kalýigeya bought it. In that land [the capacity for seed] is 1 *milima* 10 *khi*. The price was given, one horse three years old (worth) 30 *mulu*, and was received. They agreed on equal terms in front of the magistrates, the *tasuca* Cateya, and the *kitsaitsa* Piteya. There witnesses know this—the *kitsaitsa* Aṃto [ . . . . . ] Karamtsa, the *kala* [ . . . . . ]

## 496

In the 4th year of his majesty the great king Jitugha Vaṣmana, son of heaven, in the 12th month, 30th day, in this reign : As Lȳipeya has received in Caḍota, in Catīṣa devī aṡana ( ? ) *kurora* land (with a capacity of seed) of 4 *milīma* adjoining (*anusamti*) land in Vamtu aṡana, so the *vasu* and *ogu* [ . . . . . ] made an agreement. When Lȳipeya shall plough that land, at that time 2 *khi* of ghee is to be sent here as rent (*vaka*). It is not to be stopped by the *vasus* and *agetas* in Caḍota.

*Note* : *bunni komtserichambami* remains obscure.

(4) For *ḍalimi* read *milimi* as corrected in the *Index Verborum*. Likewise *vamtu* for *amtu* (5).

## 498

At the feet of the *cozbo* Kranaya, *etc.* . . . . . Balaśura pays his respects, *etc.* . . . . . And thus I inform you. Actually my arable land there has not been given to anybody to plough. Therefore I have now received rent (*vaka*) from Lȳipeya here. So the arable land (is at the disposal) of Lȳipeya to plough. It is to be ploughed by him. Of any other man that land [ . . . . . ]

## 499

At the feet of his dear brother Kalyanakarimitra, *etc.* . . . . . Sevaśena, *etc.* . . . . . and thus (I write). As regards the letter and present which I sent from here in the hand of Purnageṇa, son of Ramaka, it is not to be known whether he has brought it there or has not brought it. If, however, he has brought it, you must certainly get acquainted with the facts from it. And to such effect you must let me know [ . . . . . ]

## 500

In the 17th year of his majesty the great king Jitugha Mahiri, son of heaven, in this reign, at that time, there is a man of Nina called Narasaka. He arose, and received 2,800 *māṣa* from the monk Moḥka-priya. They fixed the time. In the ninth month [ . . . . . ]

## 501

[This is a literary piece. But it is too imperfectly legible, and apparently too corrupt in the first place to make much of.]

502

His majesty, *etc.* . . . . . The monk Moṅhapriya informs us that water was borrowed by Apñiya. He gave to others from this water. When this wedge and seal reach you, careful investigation must be made (to find out) if this water was borrowed by Apñiya and (water) from this water was given to others. (If) on the other hand an outlet (*apanaya*) was not provided, there is no claim against Apñiya. If it is otherwise [. . . . .]

503

. . . . .] possession is [not] to be taken from Govadara. (If) there are suitable or reliable witnesses concerning the land, a decision according to law is to be made with witness and oath, *etc.* . . . . .

504

His majesty, *etc.* . . . . . For those people formerly a sealed wedge-tablet was made. The monks Pakusena, Moṅhaṣena, and Śrananaprema were excused from the investigation (that took place in) the city. That sealed wedge-tablet was the authority. Even so these people are now to be excused.

505

In the ninth year, 4th month, 10th day, in this reign, the *tseḡecis* are in the capital. The *tseḡes* are the *ekhara* Moḡiya and Tsuḡeṣla. He hired a camel for the sum of thirteen. Tsuḡenamma received provisions (consisting of) 2 *milima* 15 *khi* of meal, and 5 *khi* of *maka*, and one vest (*kavaṣi*). The total of provisions (is) three, of clothes (*chataḡa*) one; also one knife (*katari*)—this Tsuḡenamma received. Now Tsuḡenamma has no claim to possession against the *ekhara* Moḡiya. Tsuḡeṣla received one *karoma*. A second *karoma* Tsuḡenamma received in the capital.

506

In the 31st year of his majesty the great king Jiṭuḡa Amḡoka, son of heaven, in the first month, 10th day, in this reign, the *ogu* Varunaśaṃa, the *suveṭha* Śpalyaya, the *jenavida* caṃkura Kuviṇeya, the *tasuca* Ponigana, and the *cozbo* Jivaśaṃa examined this dispute. ✓ The monk Tatiḡa took the monk Bhatra from the monk Śaṃca. Along with him he came here to the capital. On account of the monk Bhatra Tatiḡa provided a slave called Śraṣḍha to work for Śaṃca.



And thus they made the agreement. That slave Śrāṣḍha was not to be left in the house. He was to be worked by Śāmca until the return of Tatīga and Bhatra. Even now these monks have not returned from the capital. Śrāṣḍha took another slave called Śanamma belonging to Tatīga and handed him over to Śāmca to work for him. This Śrāṣḍha along with a slave of Śāmca fled to Khema. The monk Śāmca made a statement (to this effect): The people of Tatīga's house gave food and clothing to that Śrāṣḍha. He stole my slave and fled away. The monk Sujata (also) made a statement. The community of monks in Caḍota examined the dispute and decided it. Tatīga had to swear an oath. Tatīga swore along with five people of his household. This Śrāṣḍha was to be looked for by Śāmca. They brought (him) to hand (him) over to Tatīga. Concerning (this) the monks Śāmca [and . . . . .]

Notes: (2) *jenavida* appears to be a kind of title rather than a proper name.

(5, 6) For *achati* read *aja vi*.

(9) Note the construction *Tatīga śavanae* "Tatīga (was) to swear" and compare 498 *taha bhumaçhetra edaṣa Ljipeyaṣa kṛiṣamṇae*.

## 507

The *cozbo* Somjaka and the detective Opgeya made a decision. Witnesses there were the noble (people), the *cozbo* Yitaka, Namarazma, Lyimsu, the *éasu* Kakeya, the *arivaḡa* Rutraya, the frontier-guard *tasuca* Cimgha and Şekra. It was written by me the scribe Vuḡaca, son of the *ṣoḡhamgha* Luṡhu, at the command of the authorities, and at the request of Pgisa and Suḡuta. It has authority in all places.

## 509

His majesty, etc. . . . . Caṣge informs us that he is the royal *sruva tomga*. He put these mares under the care of Suḡaya to look after. He gave him keep and wages. From them Suḡaya gave one mare for hunting stags. As a result of that the mare died. When this sealed wedge-tablet reaches you, forthwith careful investigation must be made in your presence (as to whether) it is really so. It is not right that he gives away people's property for other people to ride on. This dispute, etc. . . . .

Notes: Read *gavaṣa* as one word. *Gavaṣa*, i.e. *gavasna* is an Iranian word meaning "deer": Av. *gavasna*-, Sogd. *γβzn*, Khotanese *gguysna*-.

The term *sruva tomga* recurs in No. 524 as *surva tomga*. It refers

in both cases to a man in charge of horses. *Tomga* is the same word as occurs frequently by itself as a title. The exact significance of the term *srūva* (*surva*) remains obscure.

## 511

Whoever performs the bathing of the *Gaṇottama* becomes pure in the eyes, bright, pure in the limbs, tender and of good complexion.

Whoever performs the bathing of the *Gaṇottama* does not have boils and pimples, elephantiasis, ( ? ), or the itch. Pure, he acquires a sweet-smelling body.

Whoever performs the bathing of the *Gaṇottama* becomes big-eyed and bright, golden-limbed and of pleasing aspect, and sets off ( ? ).

A gift in this matter is the best, the most excellent of gifts. In the works connected with baths it is an example of action. Let there be honour to the Jinās, the Tathagatas who take delight in the good of beings, and vision of supreme truth.

Let there also be honour to those who exist in themselves, the pratyekabuddhas who have sought solitude, who take delight alone in the mountain caves, devoted to their own aims, delighted in continence and virtue.

Also let the disciples, those dear to the Jina who have passed by in this interval of time, be honoured, of whom he from the Koḍṇiya family was first and Subhadra the last.

Let those (who make) gifts on this point enjoy (the reward even) when the chief king of *Gaṇas*, the Elders, the middle, and younger monks have not arrived, and when they have arrived, let them be perpetually enlightened.

May the monks who are assembled in this gathering, who bathe in the *jaṃdāka*-baths and honour and love their teachers, be pure in their current duties, with minds free from hatred (or fault).

In this (matter of) baths let both he who provides material for removing dirt, he who provides oil for rubbing, and he who provides a dry bath, be free from fault and impurity.

I am devoted to the Vihāra, to the law of the Tathāgata and his excellent virtue; as a result of removing dirt, let their minds be calm, and let them undertake the lawful protection of men.

All creatures that exist from the bottom of Hell up to the summit of being, on entering the doctrine of the Tathāgatas, make an end of birth and death.

Let there always be good begging and plenty; let Indra the

lord of sacrifice rain increase; let the crops come up and the king (go forth) to victory. May he long abide in the law of the Blessed One.

*Note* : The second portion has been left untranslated owing to its fragmentary nature.

For *suchati* read *suchavi*. For *ganuktam asya* read *ganuktamasya* as one word. This is = *ganottamasya*. Compare *gana raya utama* below, and for the false restoration *uktama* in l. 2. Read *karmaṣu krya* for *karma śukrya*.

## 514

Thousands of jars of ghee and hundreds of jars of oil are not worth a sixteenth of one piece of meat in my opinion.

(If) he is liked by women, nothing pleasant results from that. Women are like the edge of razor. Who would speak praise of them.

( ? )

(*Rev.*) This earth is no burden to me, nor Sumeru and the mountains. An ungrateful man is a burden to me, one who has no gratitude.

I have a desire for knowledge of grammar, music, the happenings on earth and in the air, astronomy, the writing of poetry, dancing (?), and painting, to which the world is attached.

*Note* : *Tālave* is perhaps to be equated with Skt. *tāṇḍava* "dancing". The -l- would be due to confusion with *tāla* meaning the beat or time of music and dancing.

## 515

To his dear brothers the *cozbo* Kranaya and *Lýipeya*, honoured by men and gods and of pleasing aspect, the *cozbo* Kranaya sends the health of their divine bodies, again and again, much, very much. And thus (I report) namely : Even now they say that there is reason to fear and be alarmed of the Supi. Other frontier-guards are quickly to be sent here.

## 516

His majesty, *etc.* . . . . . Sunamda complains that at the time there was trouble with the Khotanese there in Caḍota, at that time Catigae the mother of Sunamda received a camel on hire from Kamjaka. From here the monk Patraya took it to deliver it to Kamjaka. He did not deliver it. This camel Sunamda handed over to Kamjaka. Up till the present day [ . . . . . ]

## 517

The *ovalayimna* Puṁṇavamta and the *cozbo* Lȳipeya write, they give instructions to the *tasuca* Caṣṣgeya. What you must know is that the people are not here which you (?) [. . . . .]

(List.)

If you bring these people here falling short of that number, you will receive the penalty that (is to be given) to those people. These people are to be all brought together.

The *vamnamte* Balasena has been taken by Opge.

## 518

His majesty, *etc.* . . . . . The *ogu* Cinaphara reports that they are making Opimta, a native of Nina, a frontier-guard in place of others. When this sealed wedge-tablet reaches you, forthwith careful inquiry is to be made in your presence. This Opimta is not to be made a frontier-guard. Whoever disputes this, there will be a decision at the king's court.

## 519

To his dear brothers, *etc.* . . . . . Cinaṣena, *etc.* . . . . . and thus I write. I have sent a letter five or six times concerning sheep, but have not heard anything from there. It is now the third year since I came there and handed over to you, Caṣṣgeya, and Pgu eight sheep with lamb and six males to dispatch here. After that the *vulut-sukla* brought ten items of small livestock here. They were all goats. That left four over. The other wretched animals you kept back there. These animals along with those belonging to the *kilme* are to be brought here to Calmadana attended by Sucama. I am writing expressly. I will be able to do something for you. Goats are not to be sent again. Also your father Suḡuta promised, in your presence, a camel and a horse. Let it not be forgotten. Also there are many people there [. . . . .]

*Note* : For *vahuve* read *bahuve*. The term *vulutsukla* is completely obscure. It could also be taken as an epithet of *paśu*.

## 520

His majesty, *etc.* . . . . . Suḡiya complains that he is a tax-gatherer (*soṭhamga*), also a scribe (*divira*) in the royal administration, and that again he is performing the duty of frontier-guard (*spasevamna*) along with Salve. Salve does not hold any other offices. When this sealed wedge-tablet reaches you, forthwith you must make careful

inquiry in person whether he really holds two offices and on top of that is performing the duty of frontier-guard (*spasavamma*). A decision is to be made in accordance with the law of the land.

## 523

(Rev.) 1. Just as a man travelling on a journey rests here and there when overcome with fatigue, so a man's possessions from time to time, having rested, come back again.

2. First a man prospers, then he languishes; first he is praised, then blamed; first he grieves, then rejoices; first he gives, and afterwards he begs.

3. When a man neither gives away (his wealth) through stinginess, nor enjoys it properly, the pleasures that are thus lost torment his mind, just like heaps of corn belonging to an avaricious man stored away in a granary, when they are (accidentally) burnt in time of scarcity.

4. Alas the life of the poor; and again alas the life of those rich people who have not the sense to enjoy or distribute (their riches).

Note: On this text see *J.As.*, xii (1918), pp. 319-327. The third verse presents difficulties of reading and interpretation; the others are straightforward.

A parallel to the second verse is to be found in *Mahābhārata*, v, 36, 44 (Poona Edition):—

*punar naro mriyate jāyate ca,  
punar naro kīryate vardhate punaḥ,  
punar naro yācati yācyate ca,  
punar naraḥ śocati śocyate punaḥ.*

## 524

His majesty, etc. . . . . The *soṭhamga* Sucamma and Sunamta have lodged a complaint. The *soṭhamga* Sucamma reports that; "I have heard from Śriste who said: 'It is a fact that my masters were the royal *surva tomgas*. They however reaped a regular harvest out of the royal mares. They sold them here and there. The father of Sunamta arose and fed royal fodder to them. The fodder was ( ? ). Through that cause the mares died' so he says. The *kala Karamtsa* arose and made an award of three mares against *Suḡuta*. "There is a hand-letter," he says. When this sealed wedge-tablet reaches you, forthwith thereupon inquiry is to be made. If there is a hand-letter, in such manner a decision is to be made. As regards what Śriste said about the mares dying and the royal *surva tomgas*



selling them here and there, if there are witnesses on this point, they are to be questioned on oath. A decision is to be made according to law. If there are no other witnesses, then a letter of information is to be sent here, and there will be a decision here.

*Note* : The word *dajavita* remains completely obscure.

## 525

You Sotaya must come here quickly. Koleta's hand-letter is to be sought by the *aṣṣara* Lyimsu, and the *ari* Aptatgi by the *tasuca* Caṣṣeya, and brought here. By the *apsu* Opṣeya Vurdhiya, Ucaḍhina and Peco are to be brought here.

The monk Piteca, the *trepe* Jivamitra, the *pulaya* Sunamta, and the *ari* Salveta—these people are to be brought here by you Caṣṣeya when the cock crows.

*Note* : For *g*.[*ḍa*]ma[*na*], read possibly [*ku*]ṣama[*na*] and cf note on No. 86.

## 526

His majesty, *etc.* . . . . . Suḡuta reports that *kalu* Kuṣaya received corn from him in the capital for a *putḡetsa* camel. This camel [ . . . . . ] you send. Suḡuta came here. Dhapaya did not come. When this sealed wedge-tablet, *etc.* . . . . .

## 527

In the 16th year, 12th month, 20th day, at that time Suḡuta and Svaka brought an action concerning 12 hands (length) of carpet and 6 *milima* of corn. With reference to that, an oath was to be sworn by Svaka. Suḡuta arose and in front of the *cozbo* Tamjaka stopped him from (making) the oath. For that reason Svaka relinquished the 12 hands (length) of carpet, and 6 *milima* of corn are to be paid over by Suḡuta and received by Svaka. At present 3 *milima* of corn are to be given, and (the other) 3 *milima* of corn in the autumn. Concerning these 12 hands (length) of carpet, there is no payment to be made by either Suḡuta or Svaka.

## 528

His majesty, *etc.* . . . . . Sunamda reports that his grandmother (?) Ramomtiaie by name adopted a woman called Ramaśri. The people of Salve's household are taking all the sons, daughters, slaves, and dependents of Ramaśriaie, and employing them. The

arrangement made by the mother was that equal division was to be made of the children and dependants of Ramaśriae. Now (however) these (others) receive nothing. This dispute, *etc.* . . . . .

*Note* : This same dispute forms the subject also of Nos. 538 and 542.

The word *mahuli* is here tentatively rendered "grandmother", because Ramotiae is referred to as mother of Suṅnuta (538, 542), while the latter appears as father of Sunamda (524). An alternative suggestion (*L.Kh.D.*, index, s.v.), was that it = Skt. *mātulī*, but this would need the existence of two Sunamtas.

## 530

His majesty, *etc.* . . . . . Suṅnuta reports that Kuṡaya received corn from him here in the capital (to the extent of) three *mīlima*. They agreed on a *putḡeisa* camel as the price. From that time many years have elapsed and he has not given (the camel). When this sealed wedge-tablet reaches you, forthwith careful inquiry is to be made in your presence. If it is really so, a camel is to be given after making allowance for the years that have passed, or else the corn is to be given (back) along with interest. A decision, *etc.* . . . . .

*Note* : In *cimtidadavo*, *dadavo* is to be taken as a separate word. The phrase *varṣaḡana* (or *-ḡrana*) *cimti* is not quite clear, but the general sense would be as translated above.

## 532

His majesty, *etc.* . . . . . The *vasu suveṡha* Bhimasena reports that a man called Vusmeka who is a member of the *kīlme* (district) of Yaṡe aṡana, has moved out to Yaṡe aṡana by mother right (because his mother was native there). On his father's side (?) he is of Caḡota. He fled from Caḡota and they have him working there (i.e. in Yaṡe aṡana). (Only) people who belong to Yaṡe aṡana on their father's side are to be employed in Yaṡe aṡana. Because they have been employing this man there, for that reason they pay *ṡikhi* corn as hire. When this sealed wedge-tablet reaches you, forthwith careful inquiry must be made. Wherever this man Vusmeka has been employed, he is to be handed over to Caṡḡeya along with the hire, along with the monks. Whoever dispute this, are to be sent here.

*Note* : For *pidhiyāva* see *L.Kh.D.*, index, s.v. The form is obscure but the context would seem to demand the sense taken in the translation above.

## 534

Things deposited by me : 3 *gumoca*, 1 *puḡhama*, 4 *paṡamvama* made of cloth, 1 *kayavatra*, 1 [...*va*]ca, a bow and arrows,

4 *vaṣe*, 2 *krataḡa*, *pothi*, on one occasion 8, 1 rug (*koḡava*), 1 carpet, 1 felt-garment, 5 ropes, 4 *kaṣpiya*.

*Note*: Most of the objects mentioned in this list are unknown. For *pasamnammo* read *pasamvaṇṭa* and compare *pamzavaṇṭa* in 316, which is obviously the same word. *Pothi* occurs again in 17 in the phrase *caṇa pothi*. It may be the same word as Hindi, *etc.*, *pothi* < Pr. *potthiā*, Pa. *potthakam*, lw. < Phl. *postak*, but we should expect *-st-* to be preserved in this dialect, giving a form *\*posti*.

## 536

From Samghuti one *milima* of corn, *etc.*, *etc.*

(*Rev.*) Kamcḡeya, Kunḡeya, and aṣḡara *ni* Moḡecika, these eleven people sowed the *kuthala* belonging to Yirumḡhina (*avāna*) in this land.

*Note*: The term *aṣḡara* also occurs as a kind of surname without the affix *ni*. Possibly it is a place-name of some kind, in which case *aṣḡara ni moḡecika*, would mean Moḡecika of Aṣḡara.

## 537

.....] reaches you, the sworn testimony of the witnesses is to be written in the letter, and a letter of information sent here. These people in dispute are to be sent here in custody. There will be a decision here in our presence.

## 538

His majesty, *etc.*..... Suḡuta reports that a woman Ramaśriae was adopted by his mother Ramotiyae. The people of Salve's household are taking all the sons, daughters, slaves, and dependants of Ramaśriae, and employing them. The arrangement of the mother was that they were to receive equal shares of the sons, daughters, slaves, and dependants of Ramaśriyae. Now (however) these (others) receive nothing. This dispute, *etc.*.....

*Notes*: Cf. Nos. 528 and 542. The last line of this document is unintelligible to me.

## 539

.....]pḡeya and Ap[e]na received 8 *khi* of wine, 3 *milima* of corn, and 1 sheep. [.....] in autumn 4 *khi* of wine was received, and a second 4 *khi* was interest on the wine. The interest on the corn is [.....] 2 *khi* and 3 *milima* of corn. [.....] The whole amount of the price is 19. In autumn, in the tenth month [.....]

## 540

His majesty, *etc.* . . . . . Sunamta reports that without (good) cause Kacana arose and beat Sunamta, seized him by the testicles, and shaved off his hair. In the meanwhile Kacana has fled from the king's court, from the dispute, and has gone there. When this sealed wedge-tablet reaches you, *etc.* . . . . .

## 541

To the feet of the great *cozbo* Tamjaka, *etc.* . . . . . the *sothamgha* Lýipeya sends his respects, *etc.* . . . . . and thus with (bowed) head I report. I have sent a scout from here to keep watch against the Supis. Whatever news there is there, I must be informed of it.

*Note* : The texts on each side of this tablet are identical.

## 542

His majesty, *etc.* . . . . . Suḡnuta reports that their mother was called Ramatiae. She adopted a girl called Ramaśriae. Saluviya alone took all the sons and daughters of that woman. He gave nothing to them. When this sealed wedge-tablet, *etc.* . . . . . are to be sent here. Also he reports that concerning the woman Kaciyaē, concerning the giving of the *hasḡa*, they are making a claim against them, and have taken this woman into their hands. He comes here for the second time, (up till) to-day these (others) do not come here. There with oath and testimony, *etc.* . . . . .

*Notes* : Cf. Nos. 528 and 538. The meaning of the term *hasḡa* remains obscure.

## 545

His majesty, *etc.* . . . . . Suḡiya reports that the *cozbo* Kamci took a horse of his. In that matter Yitaka was (involved). No price was given in return for this. When this sealed wedge-tablet reaches you, forthwith careful inquiry must be made in your presence. If it is true that the *cozbo* Kamci has taken his horse and given no price in return [. . . . .] the horse is to be handed over to Suḡiya as his property by Yitaka. Whatever dispute there is, a decision is to be made according to the law. If you are not clear there, they are to be sent to the king's court under custody and there will be a decision here.

Also he reports that Vusmeya took his bow, and has kept it from him up till the present day. Careful inquiry is to be made there in your presence. (If) it is true that he has taken the bow, that bow,

along with the hire of it is to be received by Suḡiya as his property. Whatever dispute there is, a decision is to be made according to the law.

*Note* : For *tanutri* (C.R. 3) read *tanuṃi*.

546

To his dear friend of pleasant aspect, Caṣḡeya, the monk Dhaṃa-priya sends health, again and again, much, immeasurable, and thus (I write), namely : Two camels of mine, one a *vyalyi* are to be taken from the people of Vuḡeya's household. I received here in Calmadana a female camel from the son of Vuḡeya. You were surety for it. I left the female camel in your hand. Now I have sent there from here a man Yilaḡa concerning this female camel. Certainly you must demand the camel from Pleya there. It is to be handed over to the man Yilaḡa in presence of the magistrates. That camel is to be taken there by the *yatma* Kolḡeya. No obstacles are to be made. No slackness should be allowed. As regards Pleya's dispute, (when) he comes here, we will complain in front of the *ogu* *vasu* Bhimmaṣena, and there will be a decision. Also I have given this camel in exchange to Kolḡeya. A hand-letter (containing) the decision has been written. I have taken one three years old male camel from Kolḡeya, and handed it over to the *ogu* Bhimmaṣena. By no means let it be withheld from Kolḡeya there.

*Note* : On *patruwaḡa* see *L.Kh.D.*, index, s.v., *paḍ'uraḡa*.

547

(List.)

The *kori* Rutraya writes, he gives instructions to the monk Sotaya (who) must become acquainted with what I write, namely : Concerning the bundles in Calmadana, I will come there on the fourth day. I have sent [ ? ] along with Aṣena. I do not know whether you have brought the corn or not. It is heard that that corn is to be collected in one place. The people have taken the corn each to his own house. ( ? ) Aṣena will collect (it) here in the town. There it is to be collected by you Sotaya and Suḡuta.

*Notes* : A proper name, the object of the verb would seem to have been omitted before *viṣajidemi*.

In line (3) *vya yi si ye* remains totally obscure.

548

.....] a decision is to be made. If you are not clear there, they are to be sent here under custody at a time when there is peace and safety on the road.



549

This deed is (dated) in the 4th month, 7th day. Moğata and Mañigeya in the village of the great king Tomgraka [. . . . .], these brothers arose and sold to the monk Samghabudhi land with a capacity for seed of 1 *milima* 10 *khi*. Mañigeya and Moğata received as price 1 Khotanese *alena* rug and 5 *milima* of corn. The price was reckoned at 15. They made an agreement on equal terms. Whoever at a future time disputes this, his bringing up again of the matter shall be without authority at the king's court. Concerning this land Samghabudhi has ownership to sow, to plough, and to give away to others. Witnesses to this are the *kitsaiṣa* [. . . . .] and the *apsus* [. . . . .] and Karamtsa.

550

His majesty, *etc.* . . . . . The *cozbo* Bhimaṣena reports that he has a slave called Opuḡe who is employed in the village of Kamcaḡa this is the tenth year. Concerning him he has sent instructions two or three times but he does not come.

*Note*: For *ga[na]* read probably [*vara*]. The letters are smudged.

551

. . . . .] the girl was taken out as his property. This girl Pḡṣa gave in exchange to Bhasḡha. Bhasḡha sold this girl to Suḡnuta. Pḡṣa and Bhasḡha made an agreement. Bhasḡha says "I did not sell this girl". [. . . . .] This dispute, *etc.* . . . . .

*Note*: For *tanutri* read *tanuṣi*.

552

At the feet of the *ṣoṭhamḡha* Lyipeya, *etc.* . . . . . Tḡaca rubs his head, *etc.* . . . . . and thus (writes) namely: You the master have handed over to me people (to be sent) to the city (?). The women do not wish to go to the city with the *tasuca* Tsmaya. The *tasuca* Tsmaya does not take them by force. However, the women do not want to go.

*Notes*: Read *striyamca* as one word. For plurals in *amca* see *L.Kh.D.*, § 62.

The alternative reading *nagarammi* (note 2) has been taken tentatively as the basis of the translation. But reading and interpretation are not at all certain.

553

His majesty, *etc.* . . . . . Suḡiya reports that he has adopted a boy called Patraya from the priest Budhamitra. All the milk-payment has been given. Now (however) you are handing over this adopted child to Budhamitra as his own. When this sealed wedge-tablet, *etc.* . . . . .

554

The *cozbo* Kranaya and Lýipeya write, they give instructions to the *apsu* Opgeya, the *tasuca* Caṣgeya, and the monk Bharsavadhi. From there, from Pumni, all the officials, householders, monks, brahmans, and *vurcuḡas*, these people are to be quickly brought here by you to-day. If you do not bring these people here to-day, fifty strokes (is the penalty).

555

. . . . .] with Kopemna there is a woman called Koparṣaniae. If the *mukeṣi* of these women has not been given, if they have not agreed with these women of their own free will, in that manner a decision is to be made according to law. If, however, they have been taken in lawful wedlock, in that manner the question is to be judged according to law. If you are not clear there, at a time the road is safe they are to be sent here under escort. The sworn testimony of the witnesses is to be written in a letter and a letter of information to be sent here. There will be a decision here in our presence.

556

. . . . .] forthwith careful inquiry is to be made. Since according to the agreement there is food and drink for the *tseḡeci*, Lýimsu must make a decision quickly. If there is any dispute on their part they are quickly to be sent to the king's court and there will be a decision here in our presence.

561

His majesty, *etc.* . . . . . Sunamda reports that concerning a theft, a dispute was judged by the *kitsayitsa* Luṭhu and the *cozbo* Kamci. An *amklatsa* (camel), a *putḡetsa* (camel), and an *odara* (camel) were to be taken from the slave of Jimoya. A written document was made. The *putḡetsa* and *odara* (camels) were kept back there. When this sealed wedge-tablet reaches you, forthwith careful inquiry

is to be made there. Just as the dispute was judged by the *kitsayitsa* Luṭhu and the *cozbo* Kamci, in that manner a decision is to be made according to law. If there is any other dispute, they are to be sent to the king's court.

## 562

His majesty, *etc.* . . . . . Kuunḡe an Oḡana are *klasemcis* for four armies and you, further, make them keepers of the royal camels. They are doing a job in the state service which added to their army (work) makes five. (In acting) thus, you do not do right, you do differently from the command of me the great king. When this sealed wedge-tablet reaches you, forthwith, whatever suitable people there are, the camels are to be handed over to them from Kuunḡe. Kuunḡe and Oḡana have to perform their original duties of *klasemna* [ . . . . . ] in addition to that no state duties are to be performed.

*Note* : *ajhi* (*azi*) also (U.O. 2) written *asi* = Skt. *adhi*, is here used as a post-position "in addition to".

## 565

The first *nakṣatra* is called the Mouse. On its day he should do all things, and it will be successful.

In the *nakṣatra* Cow the head is to be washed (?), and having eaten and drunk, one should enjoy oneself with music.

In the *nakṣatra* Tiger battle is to be undertaken.

In the *nakṣatra* Hare one should run away and he who disappears is difficult to find.

In the *nakṣatra* Dragon endurance (?), everything is to be endured.

In the *nakṣatra* Serpent he is to be kept from all business.

In the *nakṣatra* Horse journeys are to be undertaken in an eastern and western direction.

In the *nakṣatra* Sheep, the head is to be washed (?).

In the *nakṣatra* Cock clothes and bedding are to be cut and sewn.

(In the *nakṣatra*) Monkey everything is easy.

In the *nakṣatra* Dog going and coming quickly (is suitable).

In the *nakṣatra* Pig ploughing, sowing, and the tilling of vineyards (are suitable). There will be success and increase.

*Note* : The present document is translated and discussed in detail by Lüders in his essay "Zur Geschichte des Ostasiatischen Tierkreises", to which the student is referred. The present translation

is substantially the same as his except for A. 4, where he has misunderstood *palayidavya* (= *palāyitavya*, not *pālayitavya*). On *triṅka* see *L.Kh.D.*, index, s.v. The meaning and etymology of *lohidavya* are obscure. Lüders' suggestion that it = Pk. *luhai* (meaning *majjar*) does not carry conviction.

## 566

His majesty, *etc.* . . . . . Kupṣuta and Tilutamaae inform us that they have lost seven strings of pearls (*mutilata*), one mirror, a *lastuḡa* made of many coloured silk, and a *suḡi* ear ornament. The *tsamghina* Moṣḡhaya, when apprehended before the magistrates spoke thus: It is true that I stole these objects from Kupṣuta and Tilutamaae. I sold them to Konumae. I have received no payment. When this sealed wedge-tablet, *etc.* . . . . .

*Note:* (3) For *bhaja* Lüders would read *bhaḡa* = *bhāṇḡa*, *Textilien*, p. 29. The regular dialectal form is *bhana* (149).

## 567

His majesty, *etc.* . . . . . Suḡiya informs us that he has been a tax-gatherer (*ṣoṭhamḡa*) for four years. Much has been wasted in his house. Here in the wine-office a reckoning has been made. The *ṣoṭhamḡa* Suḡiya and Pḡṣa owe wine to the extent of 150 *milima*. When this sealed wedge-tablet reaches you, immediately careful inquiry must be made. If this Suḡiya has wasted it in his house, he is to be removed from his office of tax-gatherer. Someone else is to be made tax-gatherer. The wine, the royal wine which they owe to the wine department, this wine Suḡiya and Pḡṣa must pay, and the old wine is to be collected (by them). As regards the new wine, Suḡiya has nothing to do with it. It is to be collected by the other tax-gatherers.

## 568

Concerning sheep from Kapḡeya, to be kept by Suḡuta.

This is the seal of the *cozbo* Somjaka.

In the 11th year of the great king Jituga Mairi, son of heaven, in the 2nd month, 9th day, in this reign. Suḡuta and Kapḡe made an agreement outside (the court). I Kapḡeya give ten sheep to Suḡuta as his property. Suḡuta shall have ownership over the sheep, to do what he likes with them. Whoever at a future time raises the question (again) of these sheep [he shall be without] authority, and a penalty will be incurred. Witnesses to this are the *tomḡa* Vuḡato, the *vasu* Opḡeya. (It was written) at the request of Kapḡeya. Its authority is as long as life.

569

This document concerning Šamamnera adopted from the woman Tsimnaae is to be well kept by Kuñita.

This is the seal of the *cozbo* Somjaka. In the 13th year of his majesty the great king Jiṭumgha Mahiriya, son of heaven, in the 2nd month, 10th day, in this reign, there is a woman called Tsimnaae. (Her) young son Šamamnera by name was adopted by Kuñita. The woman Tsimnaae arose and took Šamamnera away from Kuñita. Now they have lodged a complaint. The *cozbo* Somjaka and the detective Lýipta examined this dispute. Šamamnera belongs to Kuñita as an adopted child. The whole milk-payment has been given. They have made a decision. As milk-payment one *amklatsa* camel has been given. Witnesses to this are the *íasus* Opǵeya, Kakeya, and Saluveya, the *arivaǵa* Camaǵa, the *śadavida* Kapǵeya, Kamǵeya of Parvata, the *vuryaǵa* Vuru, the girl Caǵu, and the *śadavida* Caneya. This Šamamnera who has been adopted is not to be made a slave, nor sold nor pledged. He is to be treated as an adopted person. This was written by me the scribe Tǵaca, son of the *šoṭhamga* Luṭhu, at the command of the magistrates, and at the request of Kuñita, the woman Tsimnaae, and the monk Budhila. Its authority is a hundred years.

Note: U.O. (9). The word *valačhidavo* remains obscure.

570

This document concerning a female camel from Šarasena is to be kept by Suǵuta and Suǵi.

This is the seal of the *ogus* Dhapaya and Šamasena.

In the 11th year, 2nd month, 1st day, in the reign of his majesty the great king Jiṭugha Mairi, son of heaven, the *ogus* Dhapaya and Šamasena, the *kori* Toǵaǵa, and the *cozbo* Biṃmašena examined this dispute. Suǵuta and Suǵi complained concerning one camel, as follows. It happened that Kupšuta arose and took one camel from Šarasena by force. He handed over the camel to Suǵuta and Suǵi on account of a debt. That camel was two years with Suǵuta and Suǵi. After that Šarasena arose and took the camel from Suǵuta and Suǵi. He caused its death in the desert. We have decided that in place of the pregnant female camel a *kirsoǵa* female camel of the same age is to be handed over by Šarasena and taken by Suǵuta and Suǵi. Any complaints Šarasena has to make he must bring up with Kupšuta. That female camel three years old is to be given.



571

This receipt (*pravannaṇa*) concerning *miṣi* received from Koṇaya is to be carefully kept by the scribe Ramṣotsa.

In the 15th year of the reign of his majesty the great king Jitughā Amguvaka, son of heaven, in the 12th month, 8th day, there is a man called Koṇaya. He sold *miṣiya*-land along with trees to the scribe Ramṣotsa. The price taken was one camel two years old priced at fifty. Koṇaya received it. Other *atga muli* (supplementary payment) received was ten *khi* of wine. Koṇaya received in all a price of sixty from Ramṣotsa. In that land the capacity for seed is three *milimas juthi*. They agreed on equal terms. In that *miṣi*-land Ramṣotsa has ownership to plough, to sow, to give to another as a present, to exchange, to do anything he likes with it. Whoever at a future time shall bring the matter up before the *vasus* and *aḡetas*, his bringing up again of the matter shall be without authority at the king's court. So they agreed in front of the magistrates. Witnesses to this are the *kitsaitsa* Vārpa, the *kala* Karamtsa, the *kuhaneci cozbo* Kuvīṇeya, the *vasus* Acūṇiya, Caḍhiya, and Vāpika, the *apsus* Śāmcā and Pitḡa, the *tomgha* Karamtsa, Tamcgo, the *aḡetas* Lypatḡa, Kuuna, and Kuvīṇeya, and the *yatma* Kuvīṇeya. Whoever shall bring up the matter a second time shall receive a fine of one gelding and seventy strokes. This receipt has been written by me the scribe Moḡata, son of the scribe Tamaspa, at the command of the magistrates. Its authority is a hundred years, as long as life. It was written at the request of Koṇaya. The *tomgha* Śāmcā by name cut the string.

572

This letter concerning *kuthala* received from Siṇaya is to be carefully kept by Kuṇita.

In the 21st year, 6th month, 13th day in the reign of his majesty the great king Jitughā Amḡoka, son of heaven, there is a man, the scribe Siṇaya. He arose and gave to his neighbour Kuṇita ten *kuthala* for growing barley (?) in *miṣi*-land. (The transaction) was in the presence of the magistrates *kitsaitsa* Vārpa and *kala* Karamtsa. The witnesses were the *tomgha* Kuṇaya, Kamjiya, the *sothamgha* Klemjiya, Suḡnuta, and the *apsu* Śāmcā. From now on Kuṇita has ownership in that *kuthala* to sow, plough, and do whatever he likes with it. Whoever at a future time shall bring the matter up again, his bringing up again of the matter shall be without authority at the king's court.

This was written by me the scribe Moğata at the command of the magistrates. Its authority is as long as life.

Those *kuthala* are in Yaşala straight from Suryada (?). As given, it has been well given. Kuñita has received and received well.

## 573

In the 7th year of his majesty the great king Ciṭumghi Mahiriya, son of heaven, in the 11th month, 20th day in this reign, there is a man of Saca called Señimma. He and Aralýi gave the daughter (of Aralýi) to Caşgeya. The mother of this Aralýi was taken in marriage from Ajiyama avana. So they brought that girl Mumtritsae there in exchange for (? *muşdhaşi*) his mother. Further on behalf of that girl Mutritsae Cateya and Cataraka took as price one camel and one horse. The camel was three years old and the horse was *tirşa* (? three years old). Therefore we have sent away that girl Mutritsae who belonged to us. Now I Señima, Aralýi, and Ogaca have given Mutritsae to Ogaca as his wife. We ask as *yimila* (= ?) present nothing, not even a hair. So from now on whatever relation or son of ours there is, they are not to take possession of her. (This transaction was completed) with witnesses in the presence of the magistrate *cozbo* Somjaka. Witnesses to it are the *kala cūalayimna vasu* Kolyişa and Sucamma. This tablet (*paṭi*) was written by the scribe Lýipatga and its authority is a hundred years.

*Note* : C.R. (5). Read *paṭi lkhida* as two words. For *paṭi* (= *paṭṭi-ikā*), cf. 437.

## 574

Concerning food and drink (produced on) ploughed land and a vineyard belonging to the *kori* Muldeya, to be carefully kept by Ramşotsa.

This is the seal of the *ogu* Dhaṃapala, the *kori* Muldeya, and the *kitsatsa* Lustu.

In the 34th year of his majesty the great king Jiṭumgha Amgoka, son of heaven, in the 2nd month, 24th day, in this reign, the *kori* Muldeya and Ramşotsa made an agreement. Ramşotsa bought land from the slaves of Muldeya. This land was returned by Ramşotsa and the price was to be sent back, (namely) one *milima* of wine *potgōñena* and one *vito* horse. (This) was to be handed over by Muldeya and received by Ramşotsa. Concerning this the *kori* Muldeya has now given permission to Ramşotsa for this year to dig up the vineyard and plough the land. However much food and drink is produced in

that land in the autumn (?) it shall be produced for Ramṣotsa. (The price of) one *milima* of wine *potgoñena* and one *vito* horse—by that Ramṣotsa is to be paid off. From that land neither is corn as rent to be demanded of Ramṣotsa by the *kori* Muldeya, nor is Ramṣotsa to ask of the *kori* Muldeya (the price consisting of) one *milima* of wine *potgoñena* and one *vito* horse. In the autumn they will make an agreement with each other and there will be a decision. If they do not agree on the price, the *rañhi* trees and the *pañni* are to be taken from the vineyard by Ramṣotsa as his property, and his own land is to be taken by the *kori* Muldeya, just as formerly it was *kurora*. Witnesses to this are the *ogu* Dhamāpala, the *kori* Muldeya, and the *kitsatsa* Lustu.

Notes: U.O. (6) *śaḍa tammi* is difficult. It may be (as suggested in *L.Kh.D.*, § 18) a mistake for *śaratammi*.

## 575

This document concerning a payment from Lyipeya is to be carefully kept by Suḡuda.

This is the seal of the *cozbo* Tamjaka.

In the 17th year of his majesty the great king Mayiri, son of heaven, in the first month, 22nd day, in this reign, it happened that the *cozbo* Cakvala brought a man called Cmaḡa from Caḍota. This man Cmaḡa the *cozbo* Kolyiṣa took. He sold him to Lyipeya. Lyipeya arose and sold that man Cmaḡa to Suḡuta of Caḍota. The price received was one camel three years old, five *milima* of corn, one *koṣava*, one *namata*, and one *avalika*. After that the master of that man Cmaḡa, Kuṡayici of Parvata came forth. They brought an action at the king's court. That man Cmaḡa was the property of Kuṡayici. The price (paid for him) was to be received (back) by Lyipeya from the *cozbo* Cakvala, and by Suḡuda from Lyipeya. From Lyipeya (the amount paid back) was a camel three years old, 5 *milima* of corn, 1 *koṣava*, 1 *namata*, 1 *avalika*. As regards other additional (? *orovaḡa*) payment, on account of this Lyipe gave to Suḡuta one camel seven years old. They made a decision. From now on the question of this payment is not to be brought up a second time with Suḡuta and Sunamda, or Lyipe and Lyipatḡa. Witnesses to this are the magistrate in charge of the province the *cozbo* Tamjaka, the *ogu* Alṡaya, (his) son Ardharasa, and the *soṭhamgha* Ūgra. It was written by me the state scribe (*raja divira*) the monk Dhamāpriya. It has authority in all places.

## 576

This document concerning twenty *muli* and nine sheep (received) from the *caru* Ciníga and Platíga is to be carefully kept by the scribe Sunamta and Caşgeya.

This is the seal of the *cozbo* Yitaka and Vukto.

In the 21st year of his majesty the great king Jitugha Mayiri, son of heaven, in the 12th month, 23rd day, in this reign, the *caru* Ciníga and Platíga had a dispute with the scribe Sunamta and Caşgeya. An oath was to be sworn by Suğuta, the scribe Sunamta, Kuñita, and Caşgeya. Ciníga and Platíga stopped them from taking the oath. They voluntarily admitted their debt. They placed a sum of twenty in the hand of the *caru* Kungeya and Ógala. In addition nine sheep are to be paid by Ciníga and Platíga and received by Caşgeya. Witnesses to this are (of the) nobles, the *cozbo* Namarasma, the *şořhamgha* Keníga, the attendant on the King, Lýimsu and the *şořhamgha* Lýipeya. It was written at the command of the *cozbo* Yitaka and Vukto by me the scribe Socara. It has authority in all places.

## 577

This document concerning two camels from Raşpara, and concerning one horse and a beating and whatever else has been falsely (? *muřa* = *mřřā*) taken from one another is to be carefully kept by the scribe Suğuta and Suğamta.

This is the seal of the *cozbo* Şamaşena.

In the 20th year of his majesty the great king Jitugha Mayiri, son of heaven, in the 10th month, 3rd day in this reign, the *cozbo* Şamaşena examined a dispute. Raşpara and the scribe Suğuta and Sunamta brought an action on a question of payment. We decided that Suğuta, Sunamta, the woman Sahiroae, and Kuñita should swear an oath (lit. "eat an oath"). Raşpara arose and stopped (this). He made a statement (*saññati*) and did not allow them to swear the oath. From now on concerning the two camels and the horse and whatever else has falsely been taken from each other, and concerning the beating, neither shall be entitled to any payment from the other. Witnesses to this are the *apsu* Vuğto, the *vasu* Mođiya, the *şořhamgha* Cakola, the *korara* Suğita, the *ekhara* Motgeya, the *ađeta* Suđiya, and the *ari* Şaraspa. This was written by me the scribe Socara at the command of the *cozbo* Şamaşena. Its authority is as long as life.

578

(U.O. 1). In the 11th year of his majesty the great king Jīṭugha Mayiri, son of heaven, in the 2nd month, 2nd day, in this reign, the *ogus* Dajapala, Dhapaya, Śamaṣena, and Ldaṣa, the *cozbo* Jayatrada and the *cozbo*s Bimbhagena and Somjaka examined this dispute. Suḡuta and Priyavaḡa brought the action concerning a girl and a camel. (It is alleged) that Suḡuta gave a camel to Priyavaḡa to break in (*dhamanaye*). While with him it died. Therefore Priyavaḡa gave a woman called Koloae to Suḡuta. In return for the woman Suḡuta gave to Priyavaḡa a present of carpet eight hands (in length). Considering this we have decided that henceforth Priyavaḡa has no claim to payment from Suḡuta on account of the woman, nor has Suḡuta any claim against Priyavaḡa on account of the camel.

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There is every reason to fear from the Supis. You must not be slack. Watch is to be maintained in Saca continually. Whatever news comes from Khotan, you must let me know. Whatever news comes from the king's court or from the Supis, you will be informed. Also you have investigated the goldsmiths of the people of Parvata there.

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One *kaṭari karnana*.

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He is appropriating without just cause. (He is) appropriating much. (It is) hereditary property.

579

This receipt concerning land of Moḡata is to be carefully preserved by the scribe Ramṣotsa.

In the 9th year of the reign of the great king, the king of kings, the great, the victorious, the just, abiding in the true law, his majesty the great king Aṃkvaḡa, son of heaven, in the 6th month, 15th day, there is a man the secret agent Moḡata by name. He arose and sold *akri* land to the scribe Ramṣotsa with a capacity for seed of one *milima* ten *khi* of *alimni*. The price received was thirteen hands of carpet valued at twelve. So the scribe Ramṣotsa has ownership over this land, to sow, to plough, to give as a present to another, to enjoy in all ways whatever is wanted to be done. They made this buying and selling in front of the magistrates. Witnesses to it are the royal administrator, the *kitsaitsa* Piteya, the *kāla* Karamṭsa, the *apsus*



Apsiya, and Śāmcā; others beside (are) the *togha* Kuṣaya, the *vasu* Caḍhi, the *apsu* Karamtsa, the *cozbo* Lustu, the *vuryaḡa* Pḡeta, the *tsaghinaṣa* Kapota, and Śirāsa the attendant of the *kori* Špalýaya. Whoever at a future time informs or disputes about this, his bringing up again of the matter shall be without authority at the king's court. This receipt was written by me the scribe Moḡata, son of the scribe Tamaspa at the command of the magistrates. Its authority is a thousand years, as long as life.

The attendant of the *kitsaitsa*, Śronga, and the *karsenaṣa* Šodinga cut the string.

## 580

This document concerning *mišiya*-land of Saḡima is to be carefully preserved by the *šoṭhamḡha* Ramšotsa.

In the 19th year, 10th month, 6th day of the reign of his majesty the great king Jiṭugha Amgoka, son of heaven, there is a man called Saḡima. He arose and sold to the *šoṭhamḡha* Ramšotsa *mišiya* land with a capacity for seed of a *khi* in excess of (one) *milima* (?). There was also some *akri*-land adjoining that (with a capacity for seed) of one *milima*. He sold both those pieces of land. And so Saḡima received as price of the land from the *šoṭhamḡha* Ramšotsa, one horse four years old valued at forty. This was received by Saḡima. Further as *atḡa suḡa* price was received one *milima* ten *khi* of corn. They agreed on equal terms in front of the magistrates *kitsaitsa* Vārpa and *kāla* Karamtsa. Witnesses are the *šoṭhamḡhas* Vekumjiya and Kuraḡeya, the *śadavidas* Pakuṣaya and Kuluca, the *śadavidas* Vapika and Purzavara, the scribe Apḡeya, the *sotira tasuca* Catata, and Kamjiya, son of the *kāla* Karamtsa. Therefore in that *mišiya* land and also in the *akriya*-land, from now on the *šoṭhamḡha* Ramšotsa has ownership, to plough, to sow, to give to another as a present, to exchange, to enjoy in all ways whatever is wanted to be done. Whoever at a future time informs, disputes, or disagrees about this, his bringing up again of the matter shall be without authority at the king's court.

We the magistrates have seen both those lands. That land is north of Seni. For that reason we the magistrates have issued a command, we have written a letter of command and a receipt. Whoever a second time shall bring up the question of the land again, they shall impose a penalty on him, (namely a fine of) a horse and seventy strokes. This document was written by me the scribe Moḡata, son of the scribe Tamaspa, at the command of the magistrates. Its authority

is a hundred years, as long as life. It was written at the request of Saḡima.

The *aḡeta* Koṇaya cut the string.

Notes: U.O. (3) *atri varo* remains obscure.

C.R. (2) After *aṣpa*, *ve na kri ṭha* is obscure. Possibly for *ve*, *tre* "three" might be read. Nothing can be made of the rest.

## 581

This hand-letter concerning a vineyard of Dhamaḡa is to be carefully preserved by the scribe Ramṣotsa.

In the 6th year of the reign of the great king, *etc.* . . . . . Amkvaḡa, son of heaven, in the 4th month, 14th day, there is a man called Dhamaṣa, and a second, the scribe Ramṣotsa. They made a buying and selling in a time of drought, a time of famine. These are both natives (*kilmeci*) of Yaṣe aṣana. So this Dhamaḡa arose and sold to the scribe Ramṣotsa a vineyard consisting in all of seven *avacira*. The price given was carpet (*tavastaḡa*) six hands long, one *kavaḡi*, two sheep, and one *milima* of corn. They agreed on equal terms in front of the magistrates *kitsaitsa* Piteya and *kala* Karamṭsa. Witnesses are the *cozbo* Vārpa, the *karsenaṣa* Saluṣeya, the *yatma* Cato, and the attendant Ariṣpa. In this vineyard the scribe Ramṣotsa has ownership to present it to others, to exchange it, and to enjoy it in every way whatever is wanted to be done. Whoever at a future time informs, disputes, or disagrees (about this matter), his bringing up again of the matter shall be without authority at the king's court. This hand-letter was written by me the scribe Moḡata, son of the scribe Tamaspa. Its authority is a thousand years, as long as life.

The *yatma* Moḡyina by name cut the string.

## 582

This receipt concerning land of the monk Yipiya is to be carefully kept by the *ṣoṭhamḡa* Ramṣotsa.

This is the seal of the *ogu* Jeyabhatra, the *caṃkura* [. . . . .] and the *cozbo* Somjaka.

In the 20th year, 4th month, 22nd day of the reign of his majesty the great king Jitugha Amḡoka, son of heaven, there is a monk called Yipiya resident in Caḡota. He arose and sold land to the *ṣoṭhamḡa* Ramṣotsa (consisting of) twenty-five *kuthala* in the *miṣi*-land. Formerly this land was *miṣi* but after that this land fell *akri*. From the *ṣoṭhamḡa* Ramṣotsa the monk Yipiya received as price

of the land three horses ( ? ) valued at fifteen. This was received by Yipiya. They agreed on equal terms. From now on in that land Ramšotsa has ownership, to sow, to plough, to give as a gift to another, to exchange, to do whatever he likes with it. Witnesses to this are the community of monks at Caḍota, the magistrates administering the kingdom *kitsaitsa* Ārpa and *kāla* Karamtsa, the *vasus* Acuñiya and Caḍhi, the *cozbo* of Calmadana Suryamitra, Kurageya, and Vukimna. Whoever at a future time informs, disputes, or disagrees about this land, his bringing up again of the matter shall be without authority at the king's court. This document was written by me the scribe Moḡata, son of the scribe Tamaspa, at the command of the magistrates. Its authority is as long as life. It was written at the request of the monk Yipiya.

The *vasu* Caḍhi cut the string.

(*Postscript.*) In the 4th year, 2nd month, 28th day in the reign of his majesty the great king Jiṭugha Mahiriya, son of heaven, the *ogu* Jeyabhatra, the *camkura* Cataraga, the *cūvalaina* Tiraphara, and the *cozbo*s Somjaka and Vanamta examined a dispute (on this matter) in Caḍota. This field was sown by an act of force. Now the *Vasu* Vuḡica and the scribe Ramaṣṭso have brought an action. This written tablet (*ṣulḡa lihidaga*) was the authority. A quarter of the seed is to be taken as his own by *Vuḡica*, the rest of the corn and the land is to be taken by Ramaṣṭso.

*Notes* : U.O. (3). Professor Thomas (*Act. Or.*, xi, p. 38) takes the phrase *akri patida* to mean "fell out of cultivation". There is, however, hardly enough evidence to decide the exact meanings of the terms *akri* and *miṣi*.

U.O. (4) *re ka ṣo* [*te*] is quite obscure.

C.R. (6). The word *ṣulḡa* is apparently another form of the word usually appearing as *ṣiljoga*.

Concerning royal camels, to be kept by Ramšotsa and Lȳipatḡa.

In the 33rd year, 7th month, 25th day of the reign of his majesty the great king Jiṭuga Amḡoka, son of heaven, the *cozbo* Kamjiya judged a dispute. Ramšotsa, the *aḡeta* Kuuna and Cato have a dispute about royal camels. Now they have given here from Ramšotsa and Lȳipatḡa *kaḡaha vamnaḡa* two hands long, carpet (*tāvastaḡa*) four hands long. Further Lȳipatḡa gave one Khotanese *koḡava* and carpet six hands long. What Ramšotsa and Lȳipatḡa gave is settled (and

what) Kuritga received is settled. Whoever at a future time (disputes this), there shall be no payment due.

Notes: C.O. 2. For *thavidavo* read *tharidavo*.

U.O. 4. Lüders deals with *kajaha vamnaga* in *Textilien im alten Turkistan*, p. 23. Taking the alternative reading *kaṭahavamnaga* (Ed., n. 3), he compares *kaṭathavamnaga*, 207. This seems very plausible and the *-h-* may be an error of writing. The change *th > h* which is regular in the interior of words is hardly to be expected at the beginning of the second member of a compound like this.

C.R. For *na tanana grahana* read *na tana na grahana*. This term usually occurs in the form of a dvandva compound *danagrahana* "giving and taking", hence "a payment". Here the negative is repeated before each of the component words.

## 584

This document is to be carefully kept by Kutreya and Ramṣotsa.

This is the seal of the *gušura* Jebhatra, the *camkura* Caraga and the *cozbo* Somjaka.

In the 4th year, 2nd month, 28th day of the reign of his majesty the great king Jitugha Mahiriya, son of heaven, the *gušura* Jebhatra, the *camkura* Cataraga, the *cuvalayina* Dirpara, and the *cozbo* Somjaka examined a dispute. Ramṣotsa, Kutreya, and Cinika brought an action concerning sheep. When Kutreya was *ašga*, at that time they took a gift of honour to Ramṣotsa. They gave him four sheep. Vuḡinga gave them, Suḡuta took them. After that Kutreya, Vuḡinga, and Cinika carried off twenty sheep from Ramṣotsa. This case was put off. Vuḡinga died. Suḡuta is in Khotan. When Suḡuta comes back from Khotan, at that time the matter is to be taken in hand. It is to be carefully examined with oath and witness.

Notes: U.O. (4). The term *ašga* occurs only here and is completely obscure.

U.O. (5). *samana* is presumably Skt. *sammāna*- and is translated "gift of honour".

## 585

To be opened by the great *cozbo* Somjaka of pleasant aspect.

One horn of a deer and one chowrie, cut with a weapon, cut with a *taravaca*.

At the feet of the *cozbo* Somjaka, etc. . . . . Kulavardhana pays his respects, etc. . . . . and this is his communication. By



all means let the people of our district (*kilmeci*) be under your care. They are to be looked upon as your own. Also there was a slave man belonging to our district there called *Amtgiya*. He arose and gave as ransom (*lote*) for his own life a man called *Cimgeya* and six sheep. These were twelve sheep. This affair does not please me. The man is alive. Now I have commanded this *Amtgiya* to be brought here. The proper ransom has not been given. If there he gives the proper ransom (*loteya*) and *mukeši*, *Kalyotsa* will make a written decision there. Considering that wine was due to us there, we have paid two *milima* ten *khi* of wine into the royal account. Certainly instructions must be given there. No obstacles are to be put in the way of the wine (being sent). Certainly they are to be commanded to give it. As a token of remembrance one *lastuğa* has been sent. Certainly let them be under your care. They are to be looked upon as your own. Now here in *Cađota* instead of him a man [ . . . . .

. . . . .] considering this he announces at the feet of the master [ . . . . . ] on account of that matter certainly in your divine knowledge [ . . . . . ] is to be settled. *Dhāmpriya* [ . . . . . ] to the master, dear to men and gods, the great *cozbo* [ . . . . .

*Note*: One is tempted to read *taravarena* here, "with a sword." See F. W. Thomas in *Act. Or.*, vol. 13, p. 80, and for the word R. L. Turner, *Nepali Dict.*, s.v., *tarvār*.

This receipt concerning a vineyard of *Dhamaśa* is to be carefully kept by the scribe *Ramšotsa*.

In the 16th year of the reign of his majesty the great king *Aṃkvağa*, son of heaven, in the 6th month, 1st day, there is a man called *Dhamaśa*. He arose and sold to the scribe *Ramšotsa* a vineyard along with the trees consisting of fifteen *sujada*. The price given was one horse. They agreed and made a decision. In that vineyard from now on the scribe *Ramšotsa* has ownership, to prop, to knock down, to cut the grapes, drink (the wine), to exchange, to sell, to do whatever he likes with. They made a decision in front of the magistrates *kiṣaṣa* *Varpa* and *kala Karamtsa*. Witnesses are *Acuñiya*, the *vasu* *Cadhiya*, the *soṭhamgha* *Kurağeya*, the *śadavita* *Pakvaya*, the *karsenavā* *Tsaroka*, the *śadavita* *Mogata*, the *ağeta* *Tamjika*, the *yatma* *Śronga*, the *śadavida* *Pursavara*, and the *vuryağa* *Ratğeya*. Whoever at a future time informs, disputes, or disagrees, his bringing up again of



the matter shall be without authority at the king's court. This receipt was written by me the scribe Moḡata, son of the scribe Tamaśpa, at the command of the magistrates. Its authority is a hundred years, as long as life. They made a decision here in the *parampula* of Caḍota. This was written at the request of Ḍhamaḡa. The *vasu* Caḍhiya by name cut the string.

Notes : C.O. (2). For *thavidavo* read *tharidavo*.

U.O. (2). *suḡada* seems here to be some technical term. It occurs again in 655.

U.O. (4). For *vraḥhi* read as alternatively suggested by the editors *traḥhi* = Skt. *drākṣā*.

## 587

This deed concerning land sold by Lȳipta is to be carefully kept by the scribe Raṃṣotsa.

In the 21st year of the reign of his majesty the great king Jitughā Amkvaḡa, son of heaven, there is a man Lȳipta belonging to Maṅgeya, and Śāṃcā. They arose and sold to the scribe Raṃṣotsa *ciraimita* land with a capacity for *sahini* seed of seven *khi*. They agreed on equal terms in front of the magistrates. From now on in that land the *ṣoṭhamgha* Raṃṣotsa has ownership, to sow, to plough, to exchange, to sell, to mortgage, to do whatever he likes with it. They agreed in front of the magistrates *kitsaitsa* Vārpa and *kāla* Karamṭsa. Witnesses are the *vasu* Acuṇiya, the *tomgha* Śāṃcā, the *aḡeta* Kuuna, the *sadavida* Moḡata, the *ṣoṭhamgha* Argiya, Ariśpa, and the *yatma* Cato. Whoever at a future time shall bring up this matter again before the *vasus* and *aḡetas*, their bringing up again of the matter shall be without authority at the king's court. This deed was written by me the scribe Moḡata, son of the scribe Tamaśpa, at the command of the magistrates. Its authority is a hundred years, as long as life. Lȳipta has sold and sold well, the *ṣoṭhamgha* Raṃṣotsa has bought and bought well. This was written at the request of Lȳipta and Śāṃcā.

As price of that land six *khi* of wine and ten *khi* of corn was given in front of those witnesses. The price given for that land was ten *mulī*.

## 588

This document concerning property received from Pitḡa is to be carefully preserved by the scribe Sunamṭa.

This is the seal of the *vasu* Moḡi and Pitḡa. In the 20th year of his majesty the great king Jitughā Mayiri, son of heaven, in the

10th month, 17th day, in this reign, there is a man Pitga. He has a claim against the scribe Sunamta. Now Pitga and the scribe Sugamta have made a settlement; they have agreed. The scribe Sunamta has paid the whole debt; Pitga has received it. From now on Pitga has no claim for payment from Sunamta, and is not to take possession. Witnesses there are the noble people (namely), the *vasu* Mogiya, the *vasu* Kakeya and Jeyaka, the *tasuca* Catugeya, the monk Samgharaçhi, Pleya, and Dhameca.

Notes: U.O. (4) and (5). *samti* = *sandhi*; *samagra* should be read *samağa* = *samaya*.

## 589

This deed concerning a girl Smitsae is to be carefully kept by the scribe Ramšotsa.

In the 11th year of the reign of his majesty the great king Amguvaka, son of heaven, in the 2nd month, 12th day, there is a woman called Lyipimtsaae and her son called Pgita. They arose and sold to the scribe Ramšotsa in time of famine a girl called Smitsae. The price given was one camel one year old valued at forty. Lyipimtsae and Pgita received it. As price of the head (?) four sheep were given. So the scribe Ramšotsa has ownership over that girl Smitsae, to do what he likes with her. They agreed in front of the magistrates *kitsaitsa* Piteya and *kāla* Karamtsa. Witnesses are the *vasu* Caḍhiya, the *togha* Šamcā, the *soṭhamgha* Kuraḡeya, Apḡeya, Capuḡa, Moḡata, Maṅḡeya, Lyipta, the monk Dhaṁadara, and the *yatma* Cato. This deed was written by me the scribe Moḡata, son of the scribe Tamaṣpa, at the command of the magistrates. Its authority is a hundred years, as long as life. The *tomgha* Šamcā cut the string. That girl Smitsae is four *distis* high. Lyipimtsaae received half of the price, and the *maṣina* *yatma* Cigitoya received half.

## 590

This deed concerning a woman Lyipaae is to be kept by the scribe Ramšotsa.

In the 17th year of the reign of his majesty the great king Jitughu Amguvaka, son of heaven, in the 4th month, 28th day, there is a man called Šamcā. He arose and sold a woman called Lyipaae to the scribe Ramšotsa. Šamcā received the price of the woman Lyipaae from the scribe Ramšotsa. He received one *viyala* camel valued at forty, and a second *amkla* < *tsa* > camel valued at thirty, one carpet twelve hands long, and a second carpet eleven hands long. Also received were eight *sutra muli*. The total price is ninety-eight. So

they agreed on equal terms. From now on the scribe Ramṣotsa has ownership of that woman, to beat her, to bind her, to sell her, to give her to others as a present, to exchange her, to pledge her, to do whatever he likes with her. Witnesses to this are the *kitsaitsa* Vārpa and the *kāla* Karamtsa, the *tomgha* Kuṽaya and Capuḡa, the *apsu* Pitḡa and the *vasu* Vāpika, the *aḡeta* Kuuna, the *yatma* Cato and Śapuḡa, the *karsenaṽa* Vuḡinga, the *śadavida* Pursavara, and the *karsenaṽa* Ricikḡa. Whoever at a future time informs or disagrees about this, his bringing up again of the matter shall be without authority at the king's court. This deed was written by me the scribe Moḡata, son of the scribe Tamasṽa, at the command of the magistrates. Its authority is a hundred years as long as life.

This was written at the request of Śāmcā.

The Yatma Cato by name cut the string.

Note: C.O. (2). For *thavidavo* read *tharidavo*.

## 591

This document concerning a man Pruṣḍhaya is to be carefully kept by Lyīpeya.

This is the seal of the *kāla* Rokṭsi.

In the 15th year of his majesty the great king Jeṭugha Mayiri, son of heaven, in the first month, 11th day, in this reign, Lyīpeya and Bośarsa bought a man called Pruṣḍhaya from the *kāla* Rokṭsi. The *kāla* Rokṭsi received as price one camel five years old and one horse five years old, and further twenty-five *atḡa*. They agreed on equal terms. From now on Lyīpeya has ownership of that man, to sell him, to pledge him, to exchange him, to give him to others as a present, to do whatever he likes with him. Whoever at a future time informs or disputes about this, his bringing up again of the matter shall be without authority at the king's court. Whoever at a future time stirs up a dispute and wishes to make it otherwise, shall receive a penalty (*mufesa*) of (a fine of) one castrated horse, and fifty blows. Witnesses to this are Tsmaya, brother of the *cozbo*, and the *vasu* Saluṽeya. This was written by me Suḡamta, son of the scribe Ramṣotsa, at the request of the *kāla* Rokṭsi.

## 592

Concerning the woman Lyimisoae, to be kept by the scribe Ramṣotsa.

This is the seal of the *cozbo* Kamciya.

In the 32nd year, 12th month, 20th day of his majesty the great king Jitugha Amguvaka, son of heaven, there is a man called Palnamto. He arose (and sold) to the scribe Ramšotsa a girl Lyimisoae four *distis* high. The price given was one *amklatsa* camel valued at thirty. Pulnamto received it and in addition as *atga muli* one Khotanese *kojava*. So they agreed. From now on Ramšotsa has ownership of the woman Lyimisoae, to beat her, to bind her, to sell her, to exchange her, to pledge her, to do whatever he likes with her. This was written in front of the magistrates. Witnesses are the *cozbo* Kamciya, the *vasu* Acuñiya, the *soṭhamgha* Kuṇaya, Sarivara, Kūmptena, Kuṣampta, Lyimo, the *aṭeta* Cato, the *vasu* Vapika, the monks Dhamila and Silaprava and the *aṭeta* Opgeya. Whoever at a future time informs, disputes, or disagrees about this, his bringing up again of the matter shall be without authority at the king's court. This was written by me the scribe Moḡata at the command of the magistrates. Its authority is as long as life.

The *apsu* Vuṣḍhaya cut the string.

## 593

This document concerning a three years old female camel from Balasemna and Kupṣuta is to be well kept by Suḡuta.

This is the seal of the *cozbo* Ṣamaṣena and Pḡo.

In the 17th year of his majesty the great king Jitugha Mahiriya, son of heaven, in the 6th month, 20th day, in this reign, there is a man of Parvata (called) Kupṣuta. He received a three years old pregnant female camel from Śarsena and gave it to Suḡuta. Śarsena arose and took it from Suḡuta. Now here Suḡuta, Kupṣuta, Śarsena's son Balasemna, and his slave Śrustingā have brought an action concerning (this) three years old female camel. This dispute was examined by the magistrates the *cozbo* Ṣamaṣena and Pḡo and the secret agent Opgeya. A decision was made. Now Kupṣuta, Suḡuta, Balasemna, and Śrustingā have no claim to payment from each other. Witnesses to this are the noble people, the *cozbo* Dhaṃena, Suḡi, Kuleya, the *vasu* Varpeya, the *apsu* Vūa, the *soṭhamgha* Kutaḡa, the *arivaḡa* Rutraya, Suḡita ( ? ) and Suḡiya.

## 594

. . . . . ] is to be sent here in the hand of the attendants. Also in spring he spoke to you on the matter of the camels. Certainly now [ . . . . .

595

[.....] along with the extra is to be paid in the autumn, ten *milima* five *khi*.

598

This hand-letter was written by me the scribe Moḡiya, son of the scribe Motēga, at the command of the magistrates. Its authority is as long as life. Khara cut the string. They brought the price. They received the price, fifteen. This Khara [.....?.....] went. The son of the scribe Moḡiya, Karamtsa by name, cut the string. Its authority is as long as life.

599

[.....] is to be delivered here. On the fifteenth day of the twelfth month [.....] the land of the new people and the ploughing [.....]

600

In the 21st year of his majesty the great king Jitūgha Mayiri, son of heaven, in the 6th month, 20th day, in this reign the woman Laroae took a mare in exchange from the royal (stables). Now there has been a review of the mares in the king's court. Laroae took one mare, and delivered over two. The daughter of that mare [.....] two, (and) three mothers. All have been handed over to the royal (stables). A decision (has been reached).

604

In the 7th year of his majesty the great king Jitūgha Vaṣmana, son of heaven, in the 6th month, 25th day, in this reign Śakhusa Śakha broke the seal. The seal was in Camu Prete. Water was provided. Witnesses there are the *aṣḡara* Lylimsu and the monk Sevaṣena. When Caṣḡeya brought *soṃgha* (= ?) to the side of Ramaka, at that time the *ṣoṭhamgha* Lylimpeya broke the seal. At that time Sevasena borrowed water. Balasena cut off this water by force [.....]. By Tameḡo the seal was broken [.....] Lylimsu is witness.

606

His majesty, etc. .... The monk Ayila informs us that a woman called Cadisaae burnt his yellow robe (*kaṣara*). When this sealed wedge-tablet reaches you, careful inquiry is to be made, and a decision is to be made according to law. If it is otherwise, or you



are not clear there, these disputants are to be taken into custody and sent here to the king's court, (where) there will be a decision.

*Note:* For *mamma* in l. 2 read *namma*.

## 612

To the feet of his dear brother and virtuous friend Budhamitra of pleasing aspect, Sevaṣena sends the health of his divine body, much, immeasurable, and thus (he says): When this letter reaches you, you must quickly return to me.

## 617

In the 5th year of his majesty the great king Jitughha Vaṣmana, son of heaven, in the 1st month, 26th day, at that time, the arrears of pomegranates in the house of Jivamitra were written down. Of Batra the arrears of pomegranates were two *vacari*, etc. . . . .

## 621

His majesty, etc. . . . . Saḡamovi complains to this effect. He is a native of Yaṁe Aṁana. There is a potter (*kulala*) called Caṁca and this Saḡamovi is his son. A member of the *kilme* of the *ogu* Aśoka, he used to dwell when young next door to Cato. At that time Cato took to wife the daughter of the *śramana* Sundara, called Supriya. After that this Saḡamovi and Supriyae fled from the house of Cato to the kingdom of Kuci. They stayed a long time in the kingdom of Kuci. Then they came back again to their own country through the influence of me the great king [ . . . . . ]. Whatever this Saḡamovi had in the way of wives, sons, daughters, and slaves, this Saḡamovi abandoned all claim to them. Now the *śramana* Sundara and Lyipana are causing trouble in Yaṁe Aṁana about the woman Supriyae. They are demanding a ransom (*lode*). When this sealed wedge-tablet reaches you, forthwith careful inquiry is to be made, whether it is true that the *śramana* Sundara and Lyipana are causing trouble to this Saḡamovi about a ransom for Supriyae. They are to be stopped. They are not to make claims to Supriyae against Saḡamovi.

*Note:* This affair is also the subject of No. 632.

## 622

The son of the great king *kāla* Punnyabala writes and sends health to the *vasu* Saḡimoya, (who) is to become acquainted with what I write. The wine which is on loan there is to be quickly collected.

This wine is to be taken to the mountain and *vaṣḍhiga* is to be made. Also four female camels and such male camels as there are, these camels are to be brought here with the *tomghas* and their attendants under your direction. Also the tax is to be brought here by you along with them. Also three carpets are to be bought with the corn and brought here. Also the full amount of *ciroma* is to be brought here. Also here Khotanese refugees [. . . . .] I have sent there [. . . . .]

## 624

[. . . . .] is to be sent to Patraya. As regards the letter and present, he will bring it. Where Patraya [. . . . .] the camel is to be sent there. Also I have heard that you gave a camel to Cakla as price for land. Also the camel was brought and the land [. . . . .]. If a camel is owing to Cakla, Cakla must take possession of the land. If the land [. . . . .] the camel itself is to be brought [. . . . .]

## 625

[. . . . .] The *cozbo* Kolýina was in charge of the province [. . . . .]. A child called Caneya was sent to Saca in the hand of Camaka. The Khotanese carried off that child from the house of Lýimīna. At the time you the *cozbo* Somjaka were in charge of the province, at that time the *vasu* Saḡamoya and Lýimīna brought an action concerning that child Caneya. You decided it. Lýimīna delivered and Saḡamoya took a female camel eight years old. They made a decision about everything. At that time witnesses were [. . . . .]

## 629

[. . . . .] is not to take possession. As regards the debt he contracted with people when he was a fugitive in Kuci, concerning this debt these people are not to claim possession from him.

In the 4th year, 6th month, 2nd day in Deviyae Ogu Anuḡaya ni Ávana.

## 630

His majesty, etc. . . . . The *kala* Puṃñabala has made a representation at the feet of me the great king. He asked for *vačhu* people. I the great king considered and granted fifteen people as *vačhu* to the *kala* Puṃñabala from three *uryaḡas*. When this sealed wedge-tablet reaches you, forthwith fifteen people are to be given to the *kala* Puṃñabala from three *uryaḡas*, five each year.

## 632

His majesty, etc. . . . . Zaġimoya informs us that it happened that he fled with his wife to the kingdom of Kuci. Through love of me the great king they came back here. I the great king considered (the matter). This husband and wife were settled there in Ca[dota]. They became attached to the *kilme* (district) of Ya'e Ávana. Also it was considered that the house which formerly belonged to them [ . . . .

## 633

. . . . .] you do not sell. Priyavata and Sukmana have to go to the mountain with Kyutseya. There *koġava*, carpet, and ghee are to be bought. Careful attention is to be paid to that matter. If again you allow things to be slack, have a care. Also goats (*heġi pašava*) are certainly to be bought, and what you get are to be written down individually by name on a receipt and sent here. Also there is a jar of wine with Priyavata belonging to the year before last. He says that this jar is broken. These two jars are to be paid off by Priyavata. If you receive many goats they are to be brought here with Sukmana.

## 634

The son of the great king *kāla* Purnyabala writes. He gives instructions to the *vasu* Saġamoya, (who) must become acquainted with what I write. I have sent a letter two or three times (telling you) that you had to come here, and up to the present day you have not come. You are a man of little merit, a procrastinator. [ . . . . .] took [ . . . . .]. Now I have sent Cġito and Cakuvala there. You have to provide six *milima* of wine. Cġito and Cakuvala have to go with you to the mountain to make *vaṣḍhiġa*. Also the beasts of burden, the *manaġa*, the clothing (? *chataġa*), and *rusma* which (are needed) there, are to be provided by you. If you do not pay attention to this matter have a care. When you return from the mountain with Cġito, you must come here with him. Of these Cġito Cakuvala, and Meghima [ . . . . .

Note: (3) For *alpa pumñika na vaṭesi* read *alpapumñi kanavaṭesi*. Compare *khamnavataġesi* in 358.

## 635

. . . . .] is to be bought and sent here. If you do not get much from there, more is to be bought from the mountain. Certainly much ghee and meat is to be dispatched here. Also you

Saḡamoya must go to the mountain along with Multeya. A decision is to be made carefully about the corn. If you do not do this carefully now, you will later have to pay this corn out of your own. Also in the mountain *yoḡa* is certainly to be bought.

*Note:* The meaning of *yoḡa* here is quite obscure.

636

His majesty, *etc.* . . . . . Suḡita informs us that he has illegally been made [. . . .]. When this sealed wedge-tablet, *etc.* . . . .

637

In the 11th year of his majesty the great king Jiṭuga Mayiri, son of heaven, on the first day of the sixth month, at the time the queen made a journey to Khotan, at that time the *kāla* Kirteya came here to Caḍota and made *vaṣḍhiḡa* in the mountain, in the time of the *cozbo* Somjaka. At that time (the following) expenditure was incurred : Wine *potḡoṇena* in the mountain 1 *milima* 4 *khi* ; further, *dirpira* corn 2 *milima* 10 *khi*, and flour (*aṭa*) 1 *milima* 5 *khi* ; further, as provisions in the mountains 1 *milima* 10 *khi*. Further, the *kāla* fell ill and at that time the expenditure of corn was 1 *milima* 10 *khi* in *acona*, and of wine 3 *khi* in *acomena*. Further, the *kāla* Kirteya returned from the mountain, and at that time the expenditure of wine in Caḍota, in the *vaṣḍhika*, was 7 *khi*. Further, at the time of his departure for the capital, wine for the journey, 4 *khi* *potḡoṇena*, and again provisions for his attendants 1 *milima* 10 *khi*. Further, when the *kāla* Kirteya was gone on an embassy to Khotan, at that time the expenditure of corn for their provisions was 12 *milima*, in all, and in addition they took 4 sheep along with 4 *milima* of corn. Further, (when) the *kāla* Kirteya returned from Khotan, Kātīla was sent from Nina and took 4 *khi* of wine *potḡoṇena*. Further, from there a letter of command came from the feet of the *kāla*, (saying that) a present of wine was to be sent to the *tasuca* Dhapḡeya. Further, we took a present of 3 *khi* of wine *potḡoṇena* to the *śadavida* Tsuḡeṣla. Further, the *kāla* granted 1 *milima* of corn to Yitaya. Further, from the feet of the *kāla*, *soṃgha* was granted each year to the administrators of the province. Further, when the *kāla* Puṃṇabala made a journey to the mountains, at that time the expenditure of wine was 1 *milima* 4 *khi*, *potḡoṇena*. Further, Saḡamoya, Priyavata, and Līpeya took 12 *khi* of wine *potḡoṇena* to the Sācas. Further, 2 *milima* of corn was granted from the feet

of the *kala* to the keepers of the camels. The camels went out to the sacrifices. Further, Cikimto, the *vasu* Sagamoya, Tumpala, and Cakola took 4 *milima* of wine *šamiyena* to the mountains. Further, from a letter of presentation, 5 *khi* went out to Patraya, 5 *khi* to the secret agent Piteya, 5 *khi* to the *tasuca* Dhapgeya, and 5 *khi* to Mogeci.

Notes : (2) *dirpira* appears not to be a proper name here.

(3) The terms *acona* and *acomena* are quite obscure. They could be place names.

(10) The taking of wine to the mountains by Cikimto (Cgito), Sagamoya, and Cakola (Cakuvala) is mentioned also in No 634.

## 638

His majesty, *etc.* . . . . . Sucamma informs us that formerly he had one *urina*, and now they ask of him two *urina*. When this sealed wedge-tablet, *etc.* . . . . . you must make inquiry. Just as formerly he had one *urina*, so now one *urina* is to be asked of him. He is considered as a newly established householder. The law of the kingdom is not to be administered in an unlawful manner.

## 639

His majesty, *etc.* . . . . . The *ogu* Azuraka informs us that there the Caḍotans belonging to the *kilme* of the *ogu* Azuraka go from here. You occupy the road and keep them back a long time. If they go on their own initiative, they demand a cow from them as recompense (for using) the bridge. This is not the previously existing law that the road of *asmāti* people should be occupied. When a letter of command comes to you from here (saying) that the road is to be blocked and the bridge seized, at that time it is to be blocked and the bridge is to be seized. As long, however, as a letter of command (to that effect) does not come from here, the road is to be left open in peace to the Caḍotans. The cow (demanded as) recompense for (using) the bridge is not to be relinquished.

## 640

This document concerning land from the office of Lýipatga, from the royal (property), is to be carefully preserved by Lustu.

.....] Witnesses are the *kitsaitsa* Varpa, the *kāla* Karamtsa, *etc.* . . . . .

## 641

In the 11th month, 6th day, at that time Suḡita took the *ovalayina* Puṃñavamta's corn for subsistence (*nisaḡa amna*), three *khi*.



643

His majesty, *etc.* . . . . . Apemna informs us that ( ? ) dragged him out from his house at night and beat his face with hands and feet. This dispute, *etc.* . . . . .

644

(R.) . . . . .] is to be taken from [. . . . .] of us will come there, he will ask, when (?) he pays.

To his dear neighbour Vemasena, *etc.* . . . . . Pitseyā, *etc.* . . . . . And thus I inform you. Last year but one [. . . . .] a camel was under your care. Last year we brought this camel here. That camel ran away to you and is (again) in your care. Certainly orders must be given for it to be looked for, and likewise a return letter is to be sent.

646

To his dear brother Vammaśula, *etc.* . . . . . the monk Saṃgara-  
c̣hiya, *etc.* . . . . . and thus (he writes). There is a hand-letter in the possession of Motāge, son of Moteka. Vammaśula is to try and find out what return there shall be for that letter. We are able ( ? ) to take. Certainly you should send that hand-letter here in the hand of Yitgo. Certainly that must be looked for again, so that we can come there alive. Certainly you must send your advice here so that no one shall hear it. At the time we come there [. . . . .]

*Notes:* *o tuṣa e ve ṣo ra jaṃ* remains completely obscure.

In C.R. 4 read probably *viṣarje ma* as two words. Here, as above in line 2, *viṣarje* is perhaps a shorter form of the optative (= *visarjeh*), for the usual *viṣarjeyaṣi*.

647

Hearing that, the leader goes away: "O Jivaka, endless are thy virtues. Listen with contented mind to the kind of result (achieved) by performing such ablutions."

648

In the 8th year of his majesty the great king, the king of kings, the great, the victorious, the just king Pepiya, son of heaven, it is in this reign that has come about in the succession of kings. There is a man called Tameya, and (another) called Parsuḡe. They (and) their fathers arose and sold land to Vuṃeya. The price, one horse, was taken. It is said to be *vito*. In that land the capacity for seed is one *milima*. They agreed on equal terms in front of the magistrates

*tasuca* Cateya and *kitsaitsa* Piteya. Witnesses to it are the *kitsaitsa* Amtō, the *šoṭhamgha* Sigayita, and the *śadavidas* Napuḡi and Šamogata. The deed was written by me the scribe Apḡeya at the command of the magistrates. Its authority is as long as life.

*Note* : *Nuava* is presumably short for *mahanuava* = *mahānubhāva*. But it is curious that it should occur no less than three times (648, 655, 656) in the few documents of Pepiya.

## 652

Concerning land of Dhaṃalada, to be kept by Lyīpatḡa.

In the 34th year of his majesty the great king Amgoka, son of heaven, in the 2nd month, 13th day, in this reign, there is a monk called Dhaṃaladha. He sold land (with a capacity) of one *mīlīma* to the scribe Lyīpatḡa. He received as price ten *khi* of wine and three *aḡiṣḍha*. The matter was settled. From now on in that land Lyīpatḡa has ownership in all respects. This agreement was written by me Dhameca before the *kitsatsa* Luṭhu at the request of Dhaṃaladha and Lyīpatḡa. Its authority is as long as life.

*Notes* : U.O. (5). For *aḡiṣṭa* read *aḡiṣḍha*.

For *avidhamēya* read, as alternatively proposed by the edd., *avisamēya* = *abhisamaya* "agreement".

## 654

In the 8th year, 8th month, 21st day of the reign of his majesty the great king Amgoka, son of heaven, there is a man [. . . . .] called Micorca. He arose and sold *agri* land to Moḡata (with a capacity) of three *mīlīma*. Micorca received as price one *vito* horse. They agreed on equal terms. In that land Moḡata has ownership, to clear (?), to sow, to plough, to give to another as a present, to do whatever he likes with. Whoever at a future time finds fault with this, his bringing up again of the matter shall be without authority at the king's court. Witnesses to this are the *kitsaitsa* Piteya, the *kāla* Karamtsa, the *gusura* Acuṇiya, the *apsu* [. . . . .] Šamca, the *to(m)gha* Kuṇaya, the *śadavida* Moḡata [. . . . .] the scribe Moḡata, the scribe Apḡaya, and the *aryaḡa* Piteya. This deed was written by the scribe Ramsotsa son of the scribe Siḡnaya, at the command of the magistrates. Its authority is a thousand years.

## 655

In the 3rd year of his majesty, *etc.* . . . . . Pepiya in the 2nd month, 21st day, this deed is (dated) in this reign. The monk

called Buddhaśira and his son called Budhosa arose and sold *miṣi*-(land) to the monk *kuṭajadaḡa* Budhapharma. In that land the capacity for seed is one *milima* five *khi*. Also a vineyard. There thirteen *apacira* of vines are planted. [.....] In another *apcira*, six *veda* (*reda*). The price received was a four years old camel. [.....] also *raji* (and) two *amila*. The total price was ninety [.....] witnesses are [.....] the *kitsaita* Pite [.....] Pakuva and Acuñiya. [.....] has ownership of this land and vineyard, to plough, to sow, to exchange, to sell, [.....] to do whatever he likes with it. This deed was written by me the scribe [Ta]maspa [.....] at the command of the magistrates. Its authority is a thousand years. [.....] by name cut the string.

## 656

In the 5th year, 8th month, 26th day of his majesty, *etc.* [.....] Pepiya [.....] there is a man Cimola by name. He arose and gave from his own property a present to Tamcga [.....]. There the capacity for seed is two *khi*. Tamcga to his father Cimola [.....] a return [.....] in front of the magistrates (including) *kitsaita* Piteya. Witnesses to this are [.....] the *apsu* Karamtsa, the *ṣoṭhamgha* Tamcga, [.....] son of the *śadavida* Yapgu, [.....] Tamcga has ownership [.....] whatever he likes to do [.....] at the command of the magistrates. Its authority [.....]

## 659

This letter of greeting. The *ekhara* Dhamaśa and Suguta, Acuñi, and Kurage ( ? ) Dhamaśa and Suguta [.....] Acuñi and Kurage received two *milima*. They agreed on equal terms.

## 660

Again after the time of his return from the capital 2 *pamdura* (?) rolls of silk were paid out.

From Puṣgari they sent 1 roll of royal silk.

Cetrakirti took 1 *sānapru*.

Rāthapala took 1 *palaḡa varna*.

Dāruḡe took 1 roll of silk.

Micgae bought a new *palaḡa varna*.

Kapotae took 1 bound *palaḡa varna*.

Pumñasena took 7 rolls of silk.

Of Mōgaya they bought 1 new *bamdhaga kremeru*.  
 The mountaineers took 2 rolls of silk.  
 Namilgaee took 1 roll of *sanapru* silk.

## 661

On the 18th day of the 10th month of the 3rd year, at this time in the reign of the king of Khotan, the king of kings, Hinaza Deva Vijitasimha, at that time there is a man of the city called Khvarnarse. He speaks thus: There is a camel belonging to me. That camel carries a distinguishing mark, a mark branded on it, like this—VA ŚO. Now I am selling this camel for a price of 8,000 *māsa* to the *suliga* Vagiti Vadhaḡa. On behalf of that camel Vagiti Vadhaḡa paid the whole price in *māsa*, and Khvarnarse received it. The matter has been settled. From now on this camel has become the property of Vagiti Vadhaḡa, to do as he likes with it, to do everything he likes. Whoever at a future time complains, informs, or raises a dispute about this camel, for that he shall so pay the penalty as the law of the kingdom demands. By me Bahudhiva this document (?) was written at the request of Khvarnarse.

*Note:* This document was first translated by P. S. Noble (*BSOS.*, v (1931), pp. 445 ff.). The dialect has been discussed in detail by me (*BSOS.*, viii (1936), pp. 430 ff.). Sten Konow treats of it in a useful article (*Act. Or.*, xiii (1936), 231–240), from which certain improvements in reading have been adopted: for *Hinajhasya a vijida* —, read *hinajha deva Vijida* and for *aghita driju*, *aghi tadriju*. Konow takes *aghi* as = *ange*, on the body. More likely as taken here it is = Skt. *aṅka* “mark” (cf. *Grammar*, § 46).

## 663

.....] We also are well here. [.....] and thus I report. According to your instructions from there, that whatever news should come from the capital, I should keep you informed, there has now come a wedge-tablet dealing with wine from the capital. It gives instructions as follows. [.....] wedge-tablet. This is the wedge-tablet of the ninth month. On the fifth a wedge-tablet from the capital [.....]

## 666

Maltsigeya and the *kitsaita* Kalyi greet the feet of Sujada, and send health to him, much, infinite. We are pleased that you are well. We too are alive through your favour. And thus (we report). Your slave Samgarama [.....]

667

.....] concerning land of Rutra [.....] received (it). And now [.....] came. They say he has one camel. [.....] I am taking a letter and present. Considering this, *varaḡa* has not been allowed [.....]

671

O. ....] Those keepers are to receive provisions for three years.

R. To be given to the *cozbo* Rutraya and the *kitsaitsas* Cauleya and Signaya.

675

His majesty the great king writes [.....] a man of the mountains called Ratuka. He is a fugitive from the Supis [.....] will come. No one is the owner of this man. [.....] There there is no master [.....]

*Note*: (3) *nači* is probably an error for *na < ka > či*.

676

This document concerning a cow eaten by thieves is to be carefully kept by Tsimaya.

This is the seal of the *kori* Pultsaya and the *tasuca* Dhaḡiya.

In the 38th year, 12th month, 2nd day of his majesty the great king [.....] the *kori* Pultsaya and the *tasucas* Naramasena and Dhaḡiya judged a dispute. Tsimaya, Portsaya Varpeya, Tameca, Racḡe, and Tsordhoe brought the action. They (i.e. Portsaya, etc.) stole and ate a six year old cow belonging to Tsimaya. The skin and flesh ( ? ). Considering this matter we have decided on a recompense three times the amount. A quarter of this recompense, (namely) one six year old cow with calf is to be delivered by Portsaya, Tameca, and Varpeya. The (other) three-quarters, (namely) a three year old cow with calf, is to be delivered by Racḡeya and Tsordhoe. (These) are to be delivered by these thieves and taken by Tsimaya. We have given them fifty blows. A decision [.....]

677

In the [....] year of his majesty the great king Amḡoka, son of heaven, in the 7th month, 6th day, in this reign, the woman Kosenaya bought land from Siḡayita by giving (land) in exchange (*namanaḡa muliyena*). ( ? ) gave a present of land to Kosenaya. The total land



(carries) three *milima* of seed *jhuthi*. This land has become the property of the woman Kosenaya. She is to exercise authority over it in all matters. That land has neither *seni* nor *ničiri* tax (*harga*). [.....] of Kosenae, we have made. Her sons do not properly approve of the reckoning. [..... her] sons have no claim to possession in that land. This Kosenaya has ownership of the land to plough, to sow [.....] to give as a present [.....]. Witnesses there [.....] and Sudraneya. This was written by me the royal scribe, the monk [.....] at the command of [.....] and at the request of the woman Kosenaya. Its authority is a hundred years.

Notes: *yi stam svi na* is completely obscure, as later is *yam ca va re va ma . . ne na*.

U.O. (4). *seni* . . . . . *harga* is apparently a tax claimed by the military authorities. *ničiri* is derived by Professor Thomas from *načira*, and in that case *ničiri harga* would refer to some hunting rights.

In U.O. (5) read *edaya putrana lamce cita na ārocēti*.

## 678

In the [ . . . . ] year of his majesty the great king [ . . . . . ]. There is a man of Kroraina called Camaka domiciled in Calmadana. This Camaka sold to Yapgu *kurora* land with a capacity (for seed) of three *milima* (situated) on the south side (*dačhina šitiyammī*) of the great city. The document (containing) the price which was received has been stolen (?). ( ? ) Camaka sold well, Yapgu bought well. From now on in that land the sons of Yapgu, Lampurta, Pumnadeva, Dhamñila, and Dhamñapala have ownership [ . . . . . ] to mortgage, to sell, to give to others as a present [ . . . . . ]

## 685

A sheep of Kreyā went away to Tryački, etc., etc.

Note: *Dhyački* here is obviously the same as *Dryački* (*Tryački*) in the next document, and no doubt should be read so.

## 686

## A

[ . . . . . ] went away.

A cow of [ . . . . . ] went away to the Chinese of Opimta.

A cow of [ . . . . . ] went away to the messengers from Khotan.

A cow of [ . . . . . ] went away to the Chinese of Calmadana.

Lamga took the cow of [. . . . .].  
 A cow of [. . . . .] went away to Tryaāchi (Dryaāchi).  
 Kayamḍaga's cow went away to Tryaāchi.  
 A cow of [. . . . .] went away to Tryaāchi.  
 A cow of [. . . . .] went away to the Chinese in Niya (?).

## B

Tagaca's cow went away to the Chinese.  
 Onaka's cow went away to the *cozbo* Kuñita.  
 Cinga took Smaḡamta's cow.  
 Kuuna's cow went away to Tryaāchi.  
 Kumpara's cow went away to Pakhi.  
 The *ṣoṭhamga* Pgena's cow went away to the Chinese.

*Note*: A. 2. In this document *opimta* appears to be a place-name, as *opimtemci* is exactly parallel to *calmadanemci*. Elsewhere it is a personal name.

## 690

Of dear son-in-law Pumtsoya, *etc.* . . . . . Budhanamti asks the health, *etc.* . . . . . We are pleased to hear that you are well. We too are well through your favour. And thus (we report). Other relations have received small presents. We have been ignored. We have heard from others that from you [. . . . .]

*Note*: (5) Read, as alternatively suggested [*alpa laṣa*].

## 695

. . . . .] here I write. Whatever news there is of Darova, that you must learn from the previous letter-carrier. Now I hear (that) there [. . . . .]

## 696

Vasudeva pays his respects at the feet of the master, his dear father the great *guṣura* Bhatiga, and asks after the health of his divine body, again and again, many hundreds of thousands of crores of times. My report is as follows. I came here from Krorayina and brought the *rete* camels. Up till to-day there has been no buying and selling. This I make known at your feet. I wish to return to Krorayina. Whatever news there is of you there, you should send me a letter. I will bring it to my father the *guṣura* in Krorayina, at the time you have to go. Also the royal dues (*harga*) from this village were granted to us from the feet of his majesty. Now the authorities are causing much pain to the slaves. For that reason, along with the *guṣura* Pumñaśa

[.....] is to be made. This is the third time that I have sent a letter of information to the feet of the *guśura*. I have heard nothing from there. To my dear elder brother Bhatīsaṃa [.....]

## 701

In the 20th year, 5th month, 21st day, ( ? ) the people guarding the *potḡe* were written down.

(Then follows a list of names.)

## 702

To the feet of the *guśura* Leśvaṃna, etc. .... the *cuśa layina* and Atamsiyae send their respects, etc. .... And thus we report. Atamsiyae here has survived the pains of childbirth in safety and good health. A son has been born. You must all be pleased. So it will not be long before we (again) send (?) health to your feet. Also what from there in the hand of Ponīgana [.....]

.....] 1 *dhane*, 3 *dhane* of pepper (*marica*), 1 *drakhma* of ginger, 2 *drakhma* of pepper (*pipali*), 1 *dhane* of *tvaca*, 1 *dhane* of small cardamoms (*suśmela*), 4 *sadera* of sugar.

Notes : O. (3) *aro* is apparently a mistake for *aro* < *gena* >.

O. (7) *saṃdhiṣeṣṭhyama* remains obscure.

## 703

R. Also Ponīgana informs us : There is no *juthi* seed of mine with my mother. A *milima* of corn is to be given to Saru. He will do the sowing. Also there is no *juthi* seed here. The land has been watered. Millet seed is to be sent from there, two or three *milima*.

Also Kari informs us : Corn there has been given by me to the community of monks, *milima* five *aṭhaniya*. If this Sutaṣa comes there, this corn is to be collected and handed over to Saṃgoṣa, (to the extent of) five *milima* two *khi*, *ṣamiyena*.

Also Ponīgana and Kaci point out that the monk Anamdasena has made ( ? ) to go there. If he comes there, by all means care is to be exercised in the maintenance of his body, to live (*civānae*) and as far as there is security for life, not to die. The *ṣamiyena* corn is to be given to Saṃghosa.

## 706

His majesty, etc. .... By me the great king in Kroraina, the household of Carakā was granted to this *kamjakara* Kalasḍha. From that household of Carakā there is a woman called [.....].

That woman has settled in the house of Kapḡeya's *vasu*. When this sealed wedge-tablet reaches you, forthwith that woman is to be taken from the house of Kapḡeya and delivered into the hand of Kalaṣḍha's brother Acila.

## 709

In the (24th) year of his majesty the great king Jitumga Amgoka, son of heaven, in the first month, on the 10th day, at this date, his majesty heard this dispute himself. The *ogus* Purvayana, Rutraya, and Cinasena, the *subethas* Athama, Śpālāyaya, and Laṣa, the *cozbo* Daḍavala, the *kori* Rutra, the *cuvalayina* Onuḡi, the *tasuca* Bhugta, and the *cozbos* Alāyaya and [Ji]vaśamṃa judged it. Moḡe, Cimaka, Opḡe, and Kalu brought the action, concerning a man Pḡi. (It was alleged) that Pḡiya, a slave of Moḡe and Cimaka, had a fight (*kalihari*) with Ropḡeya the father of Opḡe. They struck each other. Afterwards that Pḡiya, slave of Moḡeya and Cimaka, fled. He is not alive, nor has he been seen dead. After that Opḡeya's father Ropḡeya [. . . . .] they gave a boy to Moḡe and Cimaḡa, a man called Bhiyaḡa. Now this man Bhiyaḡa [has fled. . . . .] at a later time no one was able to say anything about the man Bhiyaḡa. After that this Pḡi turned out to be in Khema. Moḡeya and Cimaḡa got him from there with a price paid out of their own property. He died with them. On account of him there is no quarrel. There is a quarrel concerning camels. There has been a decision about everything. These people have no claim to payment from one another.

## 713

To the *soṭhamgha* Lāyipeya . . . . . the *cozbo* Taḡira, etc. . . . . And thus I inform you. Now they have performed here an unprecedented action, unseen before. This unprecedented action has resulted in everything being decided. The warriors ( ? ) have taken everything. What with the people they have slain in battle and those they have captured alive, everything has been decided. Only to hear this you will be exceedingly pleased. Also I make known to you that there in Ajjiyama Aṡana, there are too many lands. Here again the *kilmemeiye* inform us that the *vasu* Kamcaḡa does not receive what is right. He gives useless lands to others. I am providing the *maka* and *oḡana* (due as) tax from each of my own farms. This is not the law that others should plough the lands of the village (*aṡana*) and that I should provide our *maka* and *oḡana* from my own farm, Now of me [. . . . .]

## 714

The *cozbo* Takra sends health to the *vasu* Opgeya and Tgaca, etc. . . . . I have sent this Tsugeta there concerning the state of the taxation in Ajiyama Avana. Just as formerly the tax was assessed in Ajiyama Avana (as follows, namely): ghee, sheep, *košava*, *arnavafi*, carpet (*thavastae*), *rafi*, felt (*nammatae*), *cāmdri*, and *kammamta*; in addition, *maḱa*, *oḡana*, and *croṃa* ( ? ), and all the rest of the tax; so now it is quickly to be sent here all complete in the hand of the *aḡeta* Lyipeya and Tsugeta. The tax of the *veḡa* *kilme* women is to be demanded all complete. Also in the rainy season (*varṣavasammi*) you *vasus*, *aḡetas*, and *yatmas* must come here in the fourth month from the exterior provinces and the central kingdom (?). There is an investigation into the conditions of taxation. He who really does provide his tax (well and good); he who does not is to be removed. Also you have a yearly deficit in your tax returns. If you again send the tax short, you will certainly pay from your own establishment. Just as formerly provisions were given to messengers so now they are to be taken by Tsugeta. You have cut off the tax from your own farm year by year.

## 715

In the 24th year, 11th month, 25th day of the reign of his majesty the great king Amgvaka, son of heaven, there are two men, a father and son, arrow makers, Moḡata Cimola and Moḡeya Moḱha. They arose [ . . . . . ] and sold *miṣiya*-land with a capacity for seed of three *milima*. Moḡeta Cimola and Moḡeya Moḱha received as price one nine years old camel. They agreed on equal terms before the magistrates. In that land the *śadavita* Ricikḡa has ownership, to sow, to plough, to give to another as a present, to do whatever he likes with it: Whoever at a future time finds fault with this before the *vasus* and *aḡetas* at the king's court, shall be without authority. Witnesses to this are the *kitsaṭsa* Vārpa, the *kāla* Karamṭsa, the *kāla* Acuṇiya, the *aḡeta* Kuuna, the *yatma* Cato, the *karsenava* Vukimṭḡa, Tamḡo, the *trigha* Cakvala, the *vuryaḡa* Ratḡeya, and the *karsenava* Śapuga. This hand-written deed was written by the scribe Ramṣotsa, son of the scribe Siḡnaya, at the command of the magistrates. Also the arrow makers Moḡata and Moḡeya [ . . . . . ]

## 719

His majesty, etc. . . . . Lyimimna complains that without just cause Saḡapeya and Pḡo take from him a *veṣi* woman called



Camtamnoae, and also have intercourse with her by force. Two or three times a sealed wedge-tablet has gone from here about that matter. Up till now you have made no decision. This certainly is not right. When this sealed wedge-tablet, *etc.* . . . . . that woman Camtamnoae is to be handed over to Lyimimna as his own property. Whatever he owes to Sāgapeya and Pgo is to be asked of him. If it is otherwise, *etc.* . . . . .

*Note* : A fragment of one of the two or three *kilamudras* mentioned here is to be found in No. 730.

## 721

Of the *ṣoṭhamga* Opḡeya of pleasant aspect, the *ogu* Pamcama, and *suṁvetha* Piteya ask the health, much, infinitely. We are pleased to hear that you are well. We too are well here. Hearing that, you should be pleased. And thus we write. From former times we have been united in a bond of friendship, and even so we are still united in a bond of friendship. You must not forget this. We have sent this Danutreya there to inspect the stock of draught animals. By all means let him be under your care. Whatever affairs you have are in like manner under our care. The *ogu* Pamcama has sent one *prasta* of *mepoga*; the *suṁvetha* Piteya has sent betel (*drimpura*) in a bag (*prasevaḡami*).

## 722

To be opened at the feet of dear *apru* Kunaṣena.

( ? ) A coat is quickly to be made. It will be complete when you come here.

At the feet of the master dear to men and gods, honoured, of pleasant aspect dear *apru* Kunaṣena, and of Viśaliae, Kumñāga, Śriyavamtīae, Svarnabala, Svarasena, Suhavati, and Pumñavati pay their respects and send the health of their divine body, much, infinitely. And thus (we write). There the *ālīna* has been burned up (through drought). By all means let the *ālīna* be under your care. Water is to be provided. At present Svarnabala is to come there. News has come from Calmadana that there is danger from the Supi. Also a letter of command has come and the soldiers have to go. However many are in the army will be written down. After that Svarnabala will come there.

Also I Svarnabala have an express request. Tamjaka there gave a bow to Camñāga. By all means this bow is to be sent here. Also

ten arrows are to be sent, (and) certainly *dhīpu* is to be sent. By all means the bow is to be sent.

At the feet of dear *sveta* Kamcağa, *etc.* . . . . . the secret agent Camtgala pays his respects, *etc.* . . . . . I have come in safety and health from Khamni. Also of you Viśaliae[. . . . .

## 725

. . . . .] Express instructions are to be given to the *vasu* Opgeya. This tax is to be sent here in the hand of the *afita* Kuumta and Sarpiga. Also a careful inquiry and reckoning of the tax is to be made by the *kamzavalis*. It is to be sent here complete. Cows and sheep are to be taken by the royal cowherds and shepherds, the woman Kroae, *etc.* Having read this, it is to be given to the *vasu* Opgeya.

## 729

. . . . .] that there is hand-written tablet there. In that manner a decision is to be made. Let them not administer the law of the kingdom in an illegal manner. If it is otherwise, *etc.* . . . . .

## 730

. . . . .] Also concerning their having had sexual relations. A decision is to be made in accordance with the law.

## 732

. . . . .] 2nd month, 28th day of his majesty the great king Mahiriya, son of heaven, the *ogu* Jeyabhatra, the *camkura* Cataraga, the *cwialayimna* Tiraphara, the *cozbo* Somjaka, Lyipta, and Phaklu judged a dispute of the *cozbo* Smati concerning a man who was sent. The decision was examined. Claim for payment one from another [. . . . .

## 734

. . . . .] is to be handed over. Seed and food is to be returned. Whoever disputes this, a decision is to be made there according to law. If you are not clear there, they are to be sent to the king's court in custody. As regards the field there belonging to the tenants (*kilmeci*) of the *ogu* Bhimasena which Rutraya and Pamcama claim as their own, a decision according to law is to be made there with oath and witness. If you are not clear there they are to be sent here in custody.

## 735

.....] a man was put under the care of Opǵeya. Now the people of Suǵita's household demand a man from Opǵeya. When this sealed wedge-tablet reaches you, whether really with Aśi, of the Khotanese [.....] ( ? ) a fugitive has been received by Suǵita. From there specifically a fugitive is not to be given to Opǵeya. A fugitive is quickly to be given to Opǵeya from among the other fugitives which there are. Opǵeya will hand (him) over to Suǵita.

In the 4th year, 2nd month, 7th day.

*Note* : Read *tade* for *tadra*.

## 740

.....] The *ogu* Bhimaṣena reports that in Ṣorkotsa, land belonging to Yaṁe Aṁana [.....] the land [.....] ploughs the land by force [.....]

## 741

.....] milk-payment has not been given [.....] inquiry is to be made [.....] a decision is to be made, *etc.* .....

## 742

His majesty, *etc.* ..... Opǵeya complains that Namata and Puǵo, concerning a woman [.....] went. Now Cakle is causing trouble. When this sealed wedge-tablet [.....]

## 743

His majesty, *etc.* ..... Opǵeya has sent one camel from the herds. Again in spring according to the *klasemna* regulations a camel from the herds is to be released. When this sealed wedge-tablet reaches you, forthwith [.....] likewise an *amtaǵi* animal is to be provided by the *klasemcis*. Just as formerly an *amtaǵi* animal was provided by the *klasemcis*, so now it is to be provided. If it has not been provided formerly it is not to be provided now.

## 750

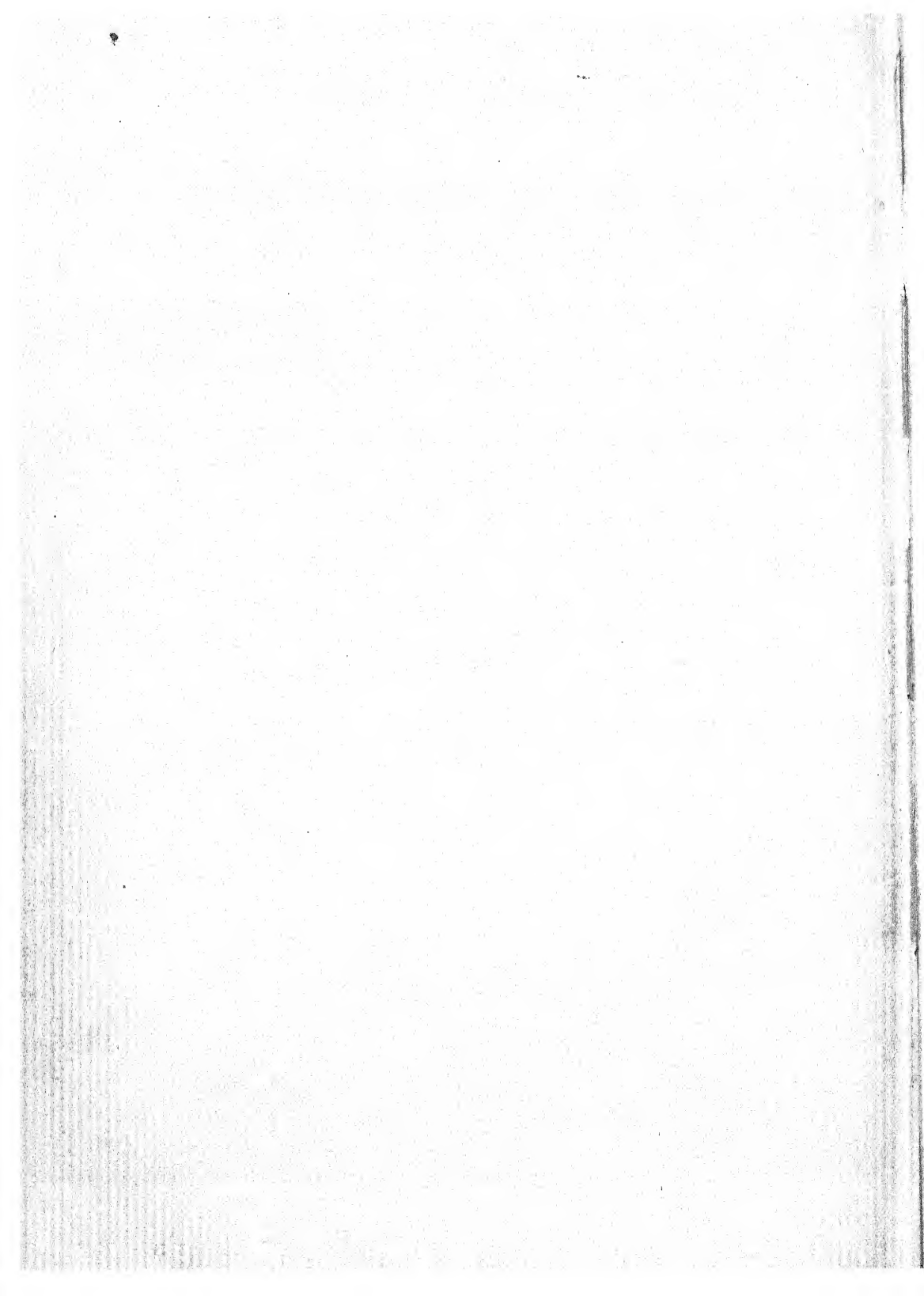
His majesty, *etc.* ..... Kuumta reports that formerly he made a complaint to the *vasus* in Paǵina-avana. He did not take part (?) in the dispute of the *corbo* Lyípeya, nor make a complaint. [.....] came here. He, in the dispute [.....] I have no claim against Kuumta [.....] he beats (him) and seizes him by the face.

## 751

His majesty, *etc.* . . . . . Kuumta complains that they, along with Pgiya and Sugiya are taking out *haşga*. If this sealed wedge-tablet, *etc.* . . . . .

## 760

In the 11th year of his majesty the great king Jiṭugha Vaşmana, son of heaven, in the 7th month, at this date, people went far from the kingdom. Before that Tsugeşla, Ramatsoğa and [Suṭhu] were ( ? ). The witnesses are Upaşena [. . . . .





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- 437 *pañca tīṭhi kuṭiya* 1 = 45 *muli*.  
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